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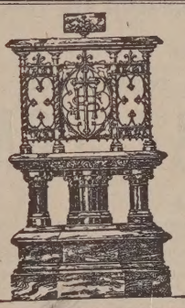

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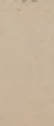

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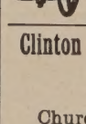

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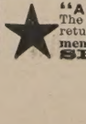

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The Living Church.

SATURDAY, OCT. 17, 1891.

AT EVENTIDE.

BY MARY R. E. ROBINS.

Beyond the hills the distant west
Is all aflame with red and gold,
The sheep are covered in the fold,
Each birdling seeks the sheltering nest.
At Eventide is rest.

The baby on his mother's breast
Looks up into her loving face,
So would I seek Thee, Lord of grace,
Thus humbly trust—thou knowest best,
And Eventide brings rest.

O Holy Dove! be Thou my guest;
Past is the day of toil and din;
Oh! strengthen me anew—my sin,
My grievous sin, is now confessed.
At Eventide give rest!

Of light the clouds are dispossessed,
The pennons of the sun are furled;
Sweet quiet laps the drowsy world,
And all things, in God's keeping blest,
At Eventide find rest.

Be free, my soul, of thy unrest!
For through the night the stars still shine,
The way is lit with light divine!
God guides thee in thy toilsome quest
To His eternal rest.

—*Phila, Pa.*

THE convention of the diocese of Georgia has been called to meet on November 12th, at Macon, for the purpose of electing a bishop.

A GOOD deal of interest is shown in the forthcoming convention of the Brotherhood of St. Andrew at St. Louis, next week. A large representation is expected, and the published programme promises a feast of good things. It begins on Thursday, Oct. 22nd.

WE have received sixty manuscripts in the competition for the prize stories. It will take some time to read them and to arrive at a decision as to excellence. The award will be made as soon as a verdict is reached, and the stories will make their appearance in our columns in due time.

DEAN GOULBURN, late of Norwich, has completed his "Life of Dean Burgon." which will shortly be issued from the press. By all accounts, it will be a racy clerical biography. To the Rev. Edward Miller, rector of Bucknell, has been relegated the task of editing and completing the work of the late Dean of Chichester upon "The True Principles of the Textual Criticism of the New Testament."

THE Mackonochie memorial chapel, the building of which has been so long delayed owing to the last severe winter, is now fast approaching completion. The four walls are up and the roof finished, Father Stanton, we believe, being responsible for the finishing piece of masonry, himself fixing the cross at the east end, and now what remains to be done is chiefly in connection with the decoration of the interior, which is to be very elaborate. The consecration of the chapel has been fixed for the anniversary of Father Mackonochie's death, in December.

ACCORDING to *The Indian Churchman*, the Telugu county may soon be one of the Christianized districts of India. Large numbers of people have suddenly come forward of their own accord to be taught Christianity. One of the S. P. G. missionaries travelling round the villages has met with numbers eager to become Christians, sometimes nearly 200 coming forward at once, sometimes fewer. At almost all villages, seemingly, the people are definitely giving up their idols, and asking to be taught. The only hindrance, it is said, is that there are not yet enough teachers.

The Echo gives the following pen and ink portrait of the editor of "Lux Mundi:" "He is a man still in the prime of life, not yet forty years of age, above the middle stature, with a slim figure; a noble, intellectual brow, eyes set deep in the head, full of melancholy and affection, chestnut hair, and, his most marked feature, a full auburn beard, which makes him resemble one of the old-world saints. When he is speaking his countenance lights up and shows every passing emotion, but when in repose it bears the stamp of pain, doubtless the result of the constant illnesses to which Mr. Gore's weak frame is subject."

THE Rt Rev. W. K. Macrorie, D.D., who recently resigned the episcopal charge of Maritzburg, is returning to England to take the office of Bishop Suffragan in one of the Southern dioceses. He thinks it unfair, for the present, to mention the name of the particular diocese; but it is generally assumed that Norwich is his destination. In the meanwhile, however, owing to the premature action of the Church of England Council in Natal, he is being strongly pressed to remain at Maritzburg. Principal Ayerst's election to the see by the Colensoites, is regarded as a signal of a renewal of hostilities, between the Erastian and High Church parties in the colony.

THE lay members of the Convocation of New Mexico and Arizona publish a strong appeal to the Church for aid in the pressing work of that jurisdiction. Bishop Kendrick writes forcibly of the sore need which burdens him. If aid does not come, he will be compelled to close missions and send away missionaries. In this crisis, he has taken personal charge of a parish to relieve the pressure somewhat. He has on hand scarcely $500, and nothing definitely pledged. If the Church has learned anything from the recent history of missionary jurisdictions, it should realize the immense importance and wise economy of spending money generously now. Ten years hence, it will be too late to recover ground which we may foolishly lose now.

THE Bishop of Winchester has been forbidden by his medical adviser to attend the diocesan conference, which had been arranged to take place next month, and the gathering for this year is therefore abandoned. It is said that the illness of the Bishop has been far more serious than the public have been led to believe, and that Dr. Thorold's condition has somewhat alarmed his friends. The Bishop's voyages have in previous years proved a healthful tonic to his system, and this year the absence of any adequate spell of rest, added to the cares incidental to his translation from Rochester, has told upon him. His medical adviser assures him that he will be able to resume work in the spring, but not before.

THE population of Trèves have been disappointed from a business point of view with the exhibition of the holy coat. The citizens of Trèves make the clergy responsible for the failure of their speculation. While inn-keepers and lodging-house proprietors wait in vain for visitors, large processions are led by priests or nuns to convents, where they spend the night at very little or no expense. The people also complain that the priests sell rosaries, tracts, and pictures, and are annoyed that the railway administration enables pilgrims to leave Trèves on the day of their arrival. In the windows of a shop where sacred objects were sold, a placard was exhibited with the inscription: "This shop is closed in consequence of clerical competition." A deputation of citizens is said to have asked the Bishop to bring his influence to bear in favor of a change in this state of things, and the priests have been directed to support the citizens in their endeavors.

ABOUT a hundred clergy in the diocese of Southwell, together with the Bishop of the diocese and the Bishop of Derby, assembled last month for a retreat of four days at Repton School, which was placed at their disposal by the masters. The ancient abbey of Repton was the prolific mother, not only of the see of Lichfield, but of the twelve great dioceses gradually thrown off from its original limits, namely, Southwell, Lincoln, Ely, Peterborough, Gloucester, Hereford, Worcester, Chester, Manchester, Liverpool, and parts of Bath and St. Albans. The crypt to the chancel of Repton church is evidently a portion of the ancient parish church, dedicated to St. Wystan, erected by the Saxons, A. D. 958, and is said to be without exception the most perfect specimen of Anglo-Saxon architecture on a small scale extant.

AN article appears in *Murray's Magazine* from the pen of the Rev. Haskett Smith, in which he discusses the site of Calvary and the Tomb of Christ. The church of the Holy Sepulchre at Jerusalem has, through long centuries, been regarded as the undoubted sanctuary which contains within it the scenes of His death, burial, and resurrection; but Mr. Smith gives very striking reasons for denying its claims. It is certain that all knowledge of the site was lost in the early Christian centuries. In the beginning of the fourth century the identity of Calvary and the Tomb of Christ was unknown, and the present site was fixed upon on the strength of a miraculous vision of the Empress Helena, the mother of Constantine. This break of historical continuity so far justifies the attacks of the critics who are now attempting to overthrow the creed of so many centuries with regard to these most venerated sanctuaries.

AN amusing story of the late Archbishop of Canterbury is told by Mr. Boyd in his reminiscences of that prelate in *Longman's Magazine*. It is vouched for as literally true, the writer's authority being Dean Stanley, who related it in Archbishop Tait's presence at a Bishop's dinner at Lambeth. On one of his latest visits to a certain country house in a Scottish county, Dr. Tait went alone to the post office to send a telegram to his brother. He wrote it out: "The Archbishop of Canterbury to Sheriff Tait," and handed it in. The sceptical old postmaster read it aloud in contemptuous tones: "The Archbishop of Canterbury!" and added. "Wha may ye be that taks that cognomen?" The Archbishop, taken back, remained silent for a moment. The morning was cold, and he had a woollen comforter wrapped round his neck; but on second view, the postmaster thought he looked more respecable than on the first, and added: "Maybe ye're the gentleman himself." Tait replied modestly: "For the want of a better, I am." On which the good old Scot hastened to apologize for his first suspicion of imposture, adding: "I might have seen you were rather consequential about the legs." Then he added words of cheer, which Tait said truly were vitally Scotch: "I have a son in London, a lad in a shop; and he gaed to hear ye preach one day, and was verra weel satisfied."

THE headquarters of the American Institute of Sacred Literature which have been since its organization, in New Haven, Conn., are now permanently located in this city, at 391 55th st. President Harper of the Chicago University, continues his connection with the Institute as principal of its schools. The work of the coming year is announced as follows: In addition to correspondence course in Hebrew and New Testament Greek, five courses in the English Bible will be taught with subjects as follows: The Gospel of St. John, the Gospel of St. Luke, the Life of Christ based on the four Gospels, Old Testament History from Samuel to Solomon, a History of the Church as contained in the Books of the Acts and the Epistles. (The last named course will be ready January first.) It must be remembered that all the work of the institution is carried on by correspondence. No resident courses are offered. Examinations are offered to Sunday schools, churches, Bible classes, and individuals, upon the Gospel of St. John and the Life of the Christ. These examinations will be held Jan. 15th, 1892. The system of "Bible Clubs," which was last year inaugurated by the Institute, a system in which any of the courses just named may be studied in classes, is finding its way into many young people's societies. Winter Institutes of three days' duration, at which the most prominent Biblical scholars of the country will discuss topics of current interest, will be held in all the large cities The number of local boards of the Institute will also be increased,

CANADA.

The season of Harvest Festivals has arrived, and from all parts of the Dominion come accounts of the Thanksgiving services which have been held in grateful recognition of the bountiful crops which have blessed the land this year. The decorations of flowers and fruit were unusually beautiful in St. James' church, St. Mary's, diocese of Huron. Large congregations attended the services there, and at the close of the evening service a verse of a vesper hymn was chanted by the kneeling congregation with peculiarly solemn effect. From many other churches in the diocese there are reports of artistic and beautiful adornments of the House of God for the Harvest Home celebration. Grace church, Brantford, in this diocese, is to have a peal of bells shortly, costing about $2,000. The addition to the building of Huron College is progressing quickly. Provision is made for a much larger number of students than it has been possible to accommodate heretofore.

At the Harvest Thanksgiving services of St. John's church, Peterboro', diocese of Toronto, additional interest was given by the presence of the former rector, the Rev. Clementi Smith, now in charge of a parish in London, Eng. A novel feature in the decoration of the church was a number of colossal loaves of bread, the offering of one of the bakers of Peterboro'. Special musical services were held on the 13th, in Christ church, Brampton, in the same diocese, to commemorate the anniversary of the opening of the church.

The health of Dr. Lewis, Bishop of Ontario, is much improved since his arrival in England. In his address to synod some time ago, the Bishop stated his objections to the conclusions of the Winnipeg conference on the subject of the consolidation of the Church in British North America. He considers the scheme "a method unprecedented, unnecessary, and an innovation of a serious kind," and thinks that a general synod, such as has been proposed, would tend to produce confusion, and perhaps destroy the life of the provincial synods. The Bishop of British Columbia entertains the same objections to the scheme, and says that if any grave emergency should arise, showing the necessity for a higher court than the provincial, there are precedents ready to define the methods of redress

The annex to St. George's church, Ottawa, will cost about $10,000, and will give an additional seating capacity of 300. The improvement in many ways is very great. The formal re-opening is to take place on Oct. 18th. The corner-stone of a church at Calatogie, diocese of Ontario, was laid recently in presence of the rural dean and a number of the clergy, with the usual ceremonies. This will be the first church in Calatogie. The dean of Ontario and rector of St. George's cathedral, Kingston, has just died in Wales. By his death $500 per annum will come to each of the English churches in Kingston.

After a thorough renovation of the interior, St. Paul's church, Port Robinson, diocese of Niagara, was re-opened on the 6th. The services were largely attended. The corner-stone of the new church of St. John the Evangelist, Hamilton, was laid Sept. 15th by the Bishop, assisted by a number of the clergy. Christ church cathedral, Hamilton, has the largest Sunday school in the diocese of Niagara.

The division of the diocese of McKenzie River has been concluded with the arrival of the official consent of Bishop Bompas, who retains for his field of labor the part forming the diocese of Selkirk. He will therefore be known henceforth as Bishop of Selkirk, the proposition that the name should be changed to that of Yucon having been disapproved.

The Bishop of Rupert's Land has made appointments to hold Confirmations at various places in his diocese to Nov. 22nd. He is to consecrate the church and churchyard at Solsgirth on the 15th. The Rupert's Land Indian School has at present 62 children in it. The Bishop held Confirmations at Emerson in the end of August; large congregations were present at the services.

The Bishop of Algoma has been visiting the rural deaneries of Muskoka and Parry Sound for the purpose of consecrating cemeteries. He held an ordination in the church of the Redeemer, Rosseau, in the end of August. No less than eight churches are in course of erection in the diocese. They are all much needed as centres for the scattered flocks around them. Unfortunately seven of the number, which have reached various stages of progress, are standing still for want of funds. The Bishop has enough to complete the eighth through the generous aid of a Montreal Churchwoman, together with the free-will offerings of the people in money, material, and labor. One condition made before building any church edifice in Algoma is that the people must give to the full measure of their ability before any outside aid is promised.

The annual examination for teachers of the Church of England Sunday School Institute of Qu'Appelle will be held next April. Gratification is expressed at the arrival of three more clergymen in the diocese, as the number has been low of late. A service consisting of Morning Prayer, Baptism, and Holy Communion, was held for the first time at Marieton, about 40 miles from Regina, lately.

A meeting of the chapter of the rural deanery of Amherst, diocese of Nova Scotia, was held in the middle of September. The proposition that in the matter of fire insurance of Church buildings in the diocese, all such buildings be so insured that the money accruing from insurance should remain in the hands of the Church authorities, and be spent for the good of the Church, came up for discussion. It was finally decided to refer the matter to the next meeting, as time did not admit of its being as fully discussed as the importance of the subject deserved. Dr. Courtney, Bishop of Nova Scotia, is in Savoy for the winter. The rector of Springhill Mines, N. S., asks for an outfit of towels and a dozen and a half of counterpanes for the cottage hospital at Springhill Mines.

The corner-stone of the new church at Knowlton, diocese of Montreal, is to be laid shortly. The Bishop Stewart memorial church, Frelighsburg, was consecrated by the Bishop of Montreal on Sept. 29th. A large number of the clergy were present. It is in this parish that in the course of about 90 years, it is said, there have only been three rectors. One, however, Dr. Reid, held the position for nearly 50 years. The present rector, Canon Davidson, has had charge of the parish for about 30 years.

A fine new chancel has just been added to St. Barnabas' church, St. Lambert. St. John's church, Huntingdon, has been reopened after the entire renovation of the interior. Both churches are in the diocese of Montreal.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

A series of public lectures, open to the clergy of the diocese, has been inaugurated at the Western Theological Seminary. The Rev. Dr. Gold lectures every Tuesday at 11 o'clock on "The Apostolic Fathers," and every Thursday at the same hour on "The Apologetic Literature of the Second Century." The Rev. Mr. Hall lectures every Tuesday at noon on "The Doctrine of God." It is to be hoped that the clergy will avail themselves of these opportunities so generously afforded. Several of the graduates of the Seminary are taking a post-graduate course, of which these lectures form a part.

The Church Club held the first meeting for the fall in its rooms on Oct. 8th. At the business session a committee of three was appointed to act in conjunction with the committee from the deanery and that appointed by the World's Fair Directory to arrange for a Church Congress during the Exposition. After the transaction of business the, chair was taken by Mr. James L. Houghteling, who introduced the subject for the evening, "Work among Charitable and Penal Institutions," in an effective address, bristling with suggestive statistics. The subject was then fully discussed, and the announcement that the Board of Missions had decided to appoint a city missionary to organize and develop this work, was received with an enthusiasm which promises the necessary financial endorsement of the scheme.

The fall meeting of the Northern Deanery convened at St. Ann's, Morrison, the evening of Oct. 6th. There were present the dean, the Rev. D. C. Peabody of Rockford, the Rev. H. W. Scaife, rector of the parish, the Rev. Messrs. A. V. Gorrell, F. H. Potts, and H. C. Granger. Evening Prayer was said, followed by a paper upon "Gambling," by the Rev. H. C. Granger, succeeded by an address by the dean upon "Church Unity" as distinct from "Church Union." Although the evening was stormy the attendance was most praiseworthy, and the services heartily enjoyed. At nine o'clock on Wednesday morning a business session was held. Encouraging reports of missionary work in the deanery, especially in looking after communicants where there are no regular services of the Church, were received, and new emphasis given to the still farther development of the excellent plan now in operation. The Rev. G. A. Whitney, having removed to Maquoketa, Iowa, it became necessary to elect a secretary and treasurer, these offices being made vacant by his removal. The Rev. H. C. Granger of Dixon was chosen. A resolution of esteem for Mr. Whitney and of regret at his departure, was passed. At the close of the business meeting, there was a celebration of the Holy Communion, followed at three in the afternoon, by an address by the Rev. F. H. Potts, his subject being "Man's responsibility equal in the sight of God, whether he is a Christian or not." The discussion upon the "New dangers for the Church," was most interesting. At 7:30 Wednesday evening, after Evening Prayer, the Rev. A. V. Gorrell gave a stirring address to communicants and choirs, their relations as communicants to God and the Church, and their duty as soldiers of Christ. The dean gave the closing address, "What shall we do with our boys?" The church was filled on Wednesday evening, and the feeling at the close of the session was encouraging and hopeful. The Rev. Mr. Scaife and wife entertained the clergy at lunch at their residence. The next place of meeting will probably be at Rockford.

CITY.—The morning service at St. James' church was devoted to the subject of diocesan missions last Sunday. Addresses were made by the rector, and the Rev. T. N. Morrison, and Messrs. W. R. Stirling, D. B. Lyman, and Arthur Ryerson. The generous sum of $2,000 was secured for the work. Similar meetings are to be held in other parishes of the city.

The Bishop visited Christ church on the evening of Sunday, Oct. 11th, preached, confirmed five persons, and instituted the Rev. Joseph Rushton as rector of the parish. In his sermon he dwelt upon the relation of the rector to his parish, that he is the director of all its activities, and that his office gave him the right inherently to be at the head of every movement in the parish.

RIVERSIDE.—St. Paul's church was consecrated to the worship of God on Sunday morning, Oct. 11th. The Bishop was assisted in the services by the rector, the Rev. P. H. Hickman, the Rev. W. F. Lewis, a former rector, the Rev. Messrs. Morton Stone, H. G. Perry, and H. Judd. The sermon was preached by the Rev. Mr. Lewis. The congregation was very large and the music of a high order. In the evening the choir of Emmanuel church, La Grange, rendered the service, and Mr. Lewis again preached. The parish is in a flourishing condition, and a most harmonious spirit prevails.

ROCKFORD.—A gift of $15,000 towards the parish house and new church has been made by Mrs. Eleanor G. Fairfield, long a member of Emmanuel church. This benefaction has come at an opportune moment, when the Rev. Mr. Peabody, seconded by his vestry, is undertaking to plant the parish on new foundations. Other large contributions are soon to follow, so that Emmanuel will shortly be one of the best equipped parishes in the diocese. Beautiful plans have been drawn by Mr. Alfred Smith, and work has already begun on the parish house, which, it is expected, will be completed in February next.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The 39th anniversary of the founding of St. Ann's church for Deaf-Mutes, the Rev. Dr. Gallaudet, rector, was celebrated on Sunday, Oct. 4th. The Rev. Dr. Krans, associate rector, preached the sermon in which he urged the need of a parish building, and of an endowment of at least $100,000, that the church may continue permanently where it is. The receipts from all sources were $13,316.28. The number of communicants is 600.

The Rev. E. Spruille Burford, rector of Calvary church, Memphis, Tenn., has accepted an election to the rectorship of the church of the Intercession, Washington Heights, made vacant by the sudden death last summer of the Rev. H. Morton Reed. A few years since the Rev. Mr. Burford was rector of St. Timothy's church in this city.

The receipts of the Church Society for Promoting Christianity amongst the Jews, show a gratifying increase over last year.

Columbia College was opened for the new year the first of last week. At 10 A. M., the students crowded the chapel, where the devotional exercises were conducted by the Rev. Reese F. Alsop, D. D., who will be the acting college chaplain for the month. President Seth Low, LL. D., made a pleasant address of welcome to the students and professors. At a meeting of the trustees in the afternoon, President Low presented his annual report, which possessed special interest. He characterized as the most notable achievement of the year, the consolidation of the College of Physicians and Surgeons with the college. By this union the estate of Columbia has been increased $1,652.850, in real estate, buildings, and funds. The legacy of $100,000 left by the late Charles M. DaCosta, has been used to lay the foundations of an entirely new department in the university, that of biology, and a specialist in the subject has been called from the University of Pennsylvania. In the law department a new professorship has been constituted in diplomacy and international law, and has been filled by the election of Mr. John Bassett Moore, second Assistant Secretary of State, at Washington. The chair of literature has been filled by the election of Mr. Geo. E. Woodbury, a well known literary critic. Professor Kamp, of Cornell University, has been secured for instruction in geology and paleontology. He is a graduate of Columbia School of Mines. The gifts in money during the past year have amounted to $123,248.83. To the library 51,865 volumes have been added in the same period—an immense increase. Large increase is reported in the number of students entering all the departments, and President Low's policy of unifying the departments into a strong and consolidated university has borne evident fruit. The proposition to remove the college from its present site has been revived, though no steps were definitely taken by the trustees at the meeting referred to. The question is still in the hands of a Site Committee, which consists of the Rev. Morgan Dix, D.D., D. C. L., President Seth Low, Messrs. W. C. Schermerhorn, Cornelius Vanderbilt, and Geo. L. Rives. This committee was appointed last May under the feeling that the growth of the institution and the impractibility of securing additional room in the present location would compel eventual removal. The college is said to own as much ground at Washington Heights as Yale University owns in New Haven.

On Sunday last was celebrated the anniversary of the church of the Transfiguration, (the "Little Church around the Corner"). The two Eucharists at 7 and 10:30 A. M., were largely attended. The service marked the founding of the church and the completion of the 43rd year of the rectorship of the Rev. Geo. H. Houghton, D. D.

Dr. Houghton reviewed the work of the parish, and expressed a hope of being spared seven years longer, to reach the 50th year of his pastorship. He said he hoped by that time to see the parish sufficiently endowed to assure its continued prosperity in the future, with its daily celebration of the Holy Communion, its daily Matins, and its charities. At 4 P. M. Evensong was held with special musical features. A noteworthy event of this service was the blessing of a new banner and its presentation to the vested choir. The banner was of white silk with gold embroidery, and appropriate inscription.

ANNANDALE.—St Stephen's College reopened on Sept 20th. Owing to lack of accommodations, about 40 applicants for admission had to be refused. More scholarships and professorships are needed. The addition of endowment for an assistant professorship of the Greek language and literature has been timely. In a few weeks the new Hoffman Hall will be completed, adding dormitory accommodations. Mr. Geo. W. Anthony, a graduate of the college, has been appointed assistant instructor in Latin. St. Stephen's is to have a gymnasium, and plans are now in the hands of a builder, so that estimates may be secured for the erection of a substantial building. For some years the athletic association of students has been collecting funds for this object, and now has a considerable sum on hand, which has been increased by recent generous gifts. The trustees, it is hoped, will complete the sum needed, so that when the building is started, it will be free from debt. Mr. W. C. Ranch, the architect selected, has submitted plans for a handsome structure, to be built some distance to the rear of Hoffman Hall.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

The diocesan schools have opened well. Wolfe Hall was fortunate in securing Miss Lydia Mitchell Dame, M. A., of Lynn, Mass. Miss Dame is becoming very popular with the pupils and patrons of the school. She is raising the standard of education and doing much to improve the home life of the students. There was need of this particularly in regard to the younger pupils, for whom now a special governess is provided. New pupils are coming in almost every day and it is expected that this magnificent building will be filled to its utmost capacity by Christmas. There are now over 150 pupils. Jarvis Hall has secured three new masters, and is splendidly equipped for work. It has three main departments, classical, scientific, and commercial. Particular pains is taken with the junior school. The cadets are winning great praise for their proficiency in the drill. There are about 80 boarding scholars.

The benediction of St. Luke's Hospital, is to be on the afternoon of St. Luke's Day. The next day it will be opened for visitors and donations; and the following day for patients.

St. Paul's church, Highlands, a suburb of Denver, has built a rectory costing over $3,000, which the rector is now occupying. The church of the Good Shepherd, Colorado City, is building a rectory. St. Stephen's, Longmont, is also preparing to do so.

The new mission of the Ascension, Pueblo, has bought the old Presbyterian house of worship and remodelled it for our services. Contracts have just been let for St. Mark's, Durango, and St. Matthew's, Grand Junction. The Bishop has 21 missionaries on his list, and needs aid in supporting them.

The Rev. J. W. Ohl, canon missioner of the Gunnison and Arkansas Valley, in addition to his parish work, has been proving his efficiency and the wisdom of his appointment, during the past summer, by making missionary visits to a large number of places. St. James' mission, Lake City, had had no services since the Rev. A. D. Drummond was missionary there in 1881. The place had gone back and most of the Church people had moved away. But during the last year the town has greatly revived, with a large increase of Church people, and the outlook is promising for the Church. Mr. Ohl made several visits warmly seconding the efforts of the Bishop. On the 1st of June Mr. Charles T. Grimes of the Western Theological Seminary, was sent there as lay reader, under Mr. Ohl's oversight. He labored most successfully for three months, winning the hearts of all the people and making the influence of the Church felt throughout the place and beyond. Just before leaving, he presented four candidates to the Bishop for Confirmation. St. Bartholomew's, Pitkin, has again also become promising, and an active guild is in operation, meeting the expenses of the monthly visits of a priest. Telluride, Rico, Tin Cup, Gunnison, etc., require the careful attention of the Church.

OHIO.

WILLIAM A LEONARD, D.D., Bishop.

The Northwestern Convocation met in Trinity parish, Fostoria, on Monday and Tuesday, Oct. 5th and 6th, 15 of the clergy, including the Bishop, attending. The Bishop preached at the first service in place of the Rev. G. F. Smythe, who was detained by the funeral of his brother. On Tuesday there were Communion (the Bishop being Celebrant), and a sermon, the Rev. A. L. Fraser being the preacher. At the business meeting the resignation of Dean Howell, now in Europe, was accepted, and the Rev. H. M. Blake elected to fill the vacancy. The Bishop at once endorsed the election. Mr. Blake's long and faithful services as secretary and treasurer, and his deep interest in, and familiarity with, all the affairs of the convocation, rendered his promotion to the office of dean a degree well earned. The Rev. A. D. Bonnar was elected secretary and treasurer. The treasurer's report showed a balance of $60 on hand. The Bishop in a few well-chosen words urged the clergy to cultivate spiritual life, and to encourage a greater familiarity with the English Bible. He also commended the Sunday School Institute. Cleveland Convocation has organized one with excellent results, and this convocation at once voted to provide for another to be held in connection with the quarterly meetings. Calvary church, Toledo, the Rev. J. W. Sykes, rector, was appointed as the next place, and the second week in January the next time, for meeting. Dr. Geo. L. Hoge, of Fostoria, senior warden of the parish, read an admirable original paper on laymen's work in the Church. It drew out an animated discussion in which all the clergy took part. The closing service on Tuesday evening was devoted to missions. The speeches were by Rev. D.A. Bonnar on foreign missions, the Rev. J. DeQuincey Donahoo on domestic, and the Rev. Archdeacon Brown on diocesan missions. Seldom, if ever, has a convocation been held of greater pleasure and profit than this.

The new parish (Trinity) in Fostoria has been self-supporting from the start; it has a new church that is a credit to all concerned, and their first rector, lately from the Congregational fold, is building up on churchly lines and is doing a noble work. He is also fortunate in having the loyal and united co-operation of lay men and women at once intelligent, liberal, and zealous.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The Rev. Arthur Whitaker has resigned the rectorship of the church of the Ascension, which he has held for several years. No reason is assigned.

The feast of St. Michael and All Angels was the occasion of a special Celebration at the chapel of Grace church. This chapel was formerly occupied by the parish of St. Michael's, which, owing to financial difficulties, ceased many years ago to exist. The wealthy parish of Grace church rescued the building from alienation, and has since supported the services. Meanwhile a different church in another part of the city has taken the name of St. Michael's. But the chapel continues to commemorate the old order of things by holding its anniversary upon Michaelmas. The service just held was impressive and attended by a large congregation. A congratulatory address was made by the Rev. Chauncey B. Brewster, rector of Grace church, who spoke warm words of commendation of the faithful work of the assistant minister in charge, the Rev. R. H. S. Tighe. The sermon was preached by the Rev. Epiphanius Wilson, who took for his text Heb. i:14. The Rev. Mr. Tighe is greatly benefitted in health by a visit to England and Ireland made during the past summer.

The Southern Convocation of Brooklyn met at St. Ann's church on Wednesday of last week. There was a celebration of Holy Communion, followed by a business session. A public missionary meeting was held in the evening, at which addresses were made in the needs of the missionary work of the diocese.

SAG HARBOR.—The congregation of Christ church was overjoyed Sunday morning when the announcement was made from the chancel that the entire mortgaged indebtedness, amounting to $1,150, had been provided for. For many years the parish has been burdened with debt, but by dint of hard work $850 on the mortgage was paid off last January, and the current debt also reduced. In making the announcement, it was stated that the donor was a wealthy lady of the congregation, and that her gift is a thank offering to God for the goodness vouchsafed her aged parents all throughout their lives. The name of the donor is withheld.

NEW MEXICO AND ARIZONA.

JOHN MILLS KENDRICK, D.D., Bishop.

The lay members of the twelfth annual convocation of the Church in the missionary jurisdiction of New Mexico and Arizona are moved, on account of the peculiar conditions existing in this jurisdiction, to make an appeal to the American Church in its corporate capacity, and to the more favored local churches and individual members of the same, in the hope that a knowledge of their condition and need may lead to greater interest in and more generous treatment of the Church in this distant field.

This jurisdiction was created at the General Convention of 1874, but, owing to the illness and the consequent resignation of its first bishop, little was done for it until after Bishop Dunlop arrived, in December, 1880. During the early years of his episcopate the growth was rapid, especially in the value of Church property; but the depression in business affairs which then ensued, and which has continued with more or less fluctuation till the present time, prevented much increase of any kind thereafter. It was Bishop Dunlop's boast that most of this growth during his episcopate was due to the contributions of the people on the ground, and it is a fact that his average receipts from "Specials" did not amount to two thousand dollars a year. Yet, even with this small sum, the value of Church property increased during the first three years of his episcopate from $8,250 to $37,500, and at his death had reached nearly $50,000. Had he been entrusted with ten thousand dollars a year in that early period of his episcopate, this jurisdiction might now be able to dispense with much of the aid it so sorely needs.

The Bishop states that the smallest number of missionaries with which he can possibly cover the ground necessary to be occupied this year is ten, whereas in the whole wide jurisdiction he has at present only five, and one of these is a candidate for Holy Orders, just received. Clergymen cannot be had, largely because those who offer themselves cannot be accepted on account of their needs being greater than the congregations, even when aided to the full extent possible from the appropriation of the Board of Missions, can supply.

The Church has set apart this jurisdiction and placed a bishop over it. Is it fair to him, to the men whom he secures as his helpers in the sacred ministry, to the future of the Church itself, that he should be expected to make bricks without straw?

The needs are men and money—men of consecrated lives who are willing to endure hardness as good soldiers for the Master's sake; and money enough to supply these men with all that is necessary to their relief from care and anxiety about the loved ones who are dependent on them, and to enable them to do effective work for Christ and the Church and the souls of men.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

St. James' church, Mansfield, is to have a choral service. To suit the tastes of all, the rector has arranged to have the plain service throughout in the morning (except on Communion Sunday) and the choral in the evening.

The last report of Grace church, Allentown, shows the parish in excellent condition. The material portion of the parish consists of church property, church, two chapels, and rectory; estimated value, $12,000; indebtedness, none. The parochial offerings last year amounted to $2,514.53; the diocesan offerings to $144 85; extra-diocesan offerings, $24.07; total, $2,683.48. The present number of communicants now reaches 130; 24 were confirmed last year. Prosperity has attended the labors of the Rev. Robert H. Kline ever since his entering upon the duties of his office in that most difficult field.

At Trinity church, Bethlehem, the Rev. Geo. Pomeroy Allen, D. D., still goes on the even tenor of his way. He has eight different parish agencies at work in the shape of guilds, aids, auxiliaries, clubs, and mothers' meeting. The parochial offerings last year amounted to $3.427.26; diocesan offerings, $319.65; extra-diocesan, $766,19; total, $4,513.10. The work of the parish aids is seen to good advantage in the good sums given to extra-parochial objects, and more especially to extra diocesan offerings.

St. John's church, Carlisle, is still without a rector. The chancel, sanctuary, choir, and the baptistry, have recently been laid with encaustic tile after designs by Hewitt, of Philadelphia. This has been done by the Church Guild, which sees to the conservation and beautifying of the interior fabric of the church.

The beautiful font cover of polished brass in Trinity church, Chambersburg, is a memorial of the late Mrs. Rebecca Rimmell Sullivan of Chicago, and was presented to the church by relatives of the deceased. The committee on church decoration has placed on the altar a pair of handsome brass altar vases.

Trinity church, Shamokin, the Rev. John Graham, rector, now approaching completion, is gothic in style, and built of gray mountain stone. A tower with castellated top stands at one corner. The roof is open-timbered. The pews and choir stalls are to be of oak. The chancel is to be furnished with memorial and votive gifts. A brass altar cross with vases to match, a brass altar desk, alms bason, altar rail, eagle lectern, and pulpit of the same material, are to be furnished by J. & R. Lamb. Shamokin has a population of 15,000. There is a large field for good, solid Church work. The parish is growing stronger every day through faith, persevering industry, and the help of God.

The Rev. Henry C. Swentzel is now making elaborate preparations for the coming consecration of St. Luke's on the day after St. Luke's Day. One of the features of the arrangements will be a reunion of all the communicants, past and present, so far as possible, at a grand collation served after the consecration service.

Laying corner stones, consecrations, and schemes for clearing off debts preparatory to consecrations, seem now to be the order of the day in the archdeaconry of Scranton. Only two weeks ago the corner stones of churches in Forest City and Susquehanna were laid. Two weeks more and St. Luke's will be consecrated. Meanwhile, Christ church, Towanda, under the energetic guidance of the Rev. William Ernest Daw, has perfected a scheme by which the debt of $2,725 will be raised so that in a year from this month it can be consecrated. Over $1,000 have already been pledged by a few The parish was founded Dec. 20, 1841, so

that this is its jubilee year, and a most appropriate time for such an undertaking. Trinity church, West Pittston, has also made arrangements to clear off its debt of $6,500, within five years.

Archdeacon Hall has made an arrangement with the different rectors (whether missionaries or not) to give the mission points of the archdeaconry at least one Sunday a year. These services, supplemented by several faithful and devoted young lay readers, give most valuable and quite regular assistance in the conduct of the missionary work in that section of the diocese.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The church of the Ascension, the Rev. G. Woolsey Hodge, rector, has taken a new departure in the matter of services on the Lord's Day; and on the first Sunday in October inaugurated the series of six separate and distinct services, which arrangement, it is believed, will enable many more persons to attend public worship at more convenient hours to themselves than heretofore. The early Celebration at 7:30 A. M. and Matins with sermon at 10:30 A. M., are both plain, only the canticles and hymns being sung. The choral Celebration occurs at 11:30 A. M., and children's service at 2:30 P. M., and full choral Evensong at 4 P. M., without a sermon, but with an anthem after the third collect, as provided for by the new rubrics; at 7:45 P. M., a shortened form of Evening Prayer, with a sermon, the choir again being present. The rector will in November conduct an adult Bible and question class on Friday evenings in the guild room for the general study of the Bible, and discussion of any Church questions on which the members may desire information. Two new memorial windows, one for the apse, and the other for the clerestory of the church, will shortly be placed in position. The former represents the Crucifixion, while the other contains the figure of St. John.

What is known as "Gathering Day" was observed at St. Andrew's church, at Evensong, Sunday, 3rd inst. There was a large attendance of the Sunday schools and Bible classes present, occupying the entire lower floor, while their friends filled the galleries. Evening Prayer was said, followed by the Gathering Day Anthem, "Let us come with praise." An address to the teachers was made by the rector, the Rev. W. F. Paddock, D.D., who said that the object of the meeting was to inaugurate the year with a great work, and preparation is needed for that work. An address to the scholars was made by the Rev. E. K. Tullidge, rector's assistant. Buck's festival *Te Deum* in Eb was sung by the church choir, and followed by an enrollment of teachers and scholars; and the singing of a hymn by the Chinese class, concluding with the long metre doxology. There are at present five separate and distinct schools and five Bible classes, connected with the church; and during the two-thirds of a century of its existence, over 25,000 scholars have been taught in the schools. During the incumbency of the first rector, the Rev. G. T. Bedell, D. D., (father of Bishop Bedell), 1823—34, these schools were noted as being the largest in the city, for some years numbering, with the colored schools added, over 1,000 scholars.

In accordance with the requirements of the charter, due announcement was made in Christ church on Sunday, 3rd inst., of the election of the Rev. Dr. Stevens as rector, (as already stated), and that the Rev. Wm. P. Lewis, D.D., who has for the past ten years been in charge of the work at Christ church chapel, had been elected an assistant minister of the parish. The Rev. Dr. Stevens has accepted the rectorship.

The second session of the Church Training and Deaconess House was commenced on Wednesday, Oct. 7th, with appropriate services conducted by the Bishop, who read Morning Prayer, assisted by the Rev. T. S. Rumney, D.D., warden of the House, who also read special prayers from the Bishop of London's book for the order of Deaconesses. Bishop Whitaker then made an address in which he spoke of the work as very encouraging, the House having had as many students as it could expect; the house mother, Miss Sanford, was peculiarly qualified for her position; while it had been found that the clergy were very ready to co-operate by giving instruction in the way of lectures, etc. During the summer vacation, the students had gone to the Episcopal Hospital for 12 weeks, for training as nurses.

St. Andrew's church, West Phila., has taken on new life, and every department of work has been entered upon with vigor. The Rev. Mr. Assheton feels greatly encouraged by the interest taken, and the large attendance upon the services. A Confirmation class has been formed, and Celebration at 7:30 A. M., on the 3rd Sunday of the month has been added. The new rector, who is a fine musician, takes great interest in the vested choir of men and boys. Never have there been in the history of the parish such large congregations. The vestry of the church recently addressed a letter to the Rev. Chas. E. Betticher, assuring him of their appreciation of his services while in charge of the parish, and enclosed a substantial token of their regard in the shape of a cheque.

During the autumn special sermons will be delivered at the church of St. Matthias, by the rector, the Rev. R. A. Edwards, D.D., on Sunday evenings, on "Leading Lights of the Church," commencing with Polycarp, and to be succeeded by Martin of Tours, Bernard of Clugny, Bernard of Clairvaux, Thomas Aquinas, and Thomas a Kempis. On Sunday mornings the "Lesser Lights of the Bible" will be presented, embracing Melchizedec, Hobab, and Jael. These discourses are a continuation of a series begun in 1889. Dr. Edwards in connection with these sermons will give reminiscences of the localities visited, where the subjects of his addresses flourished.

The vestry of the church of the Mediator have unanimously declined to accept the resignation of the Rev. S. E. Appleton, D.D., who for 31 years has been rector of the parish. The resignation was tendered in order that a younger man might be chosen as his successor, but owing to the action of the vestry, the Rev. Dr. Appleton will remain.

The 21st annual report of the City Mission for the year ending March 31, 1891, has only just been issued; it gives a detailed account of the work in its several departments. Religious services were held in 66 institutions to the number of 1,337; the clerical and lay missionaries made 12,418 visits; Baptisms 79; burials 102. Meals from the five sick diet kitchens, 54,536; and there were over 80,000 persons who called at the House of Mercy and sick diet kitchens for relief. The report states that the Brotherhood of St. Andrew had rendered practical assistance in missionary labors in the almshouse, and in both homes and hospitals; and several choirs from different parishes have supplied a service of song faithfully and profitably.

At a meeting of the managers of the Episcopal Hospital held on the 24th ult., a communication was received from the family of the late George L. Harrison, LL. D., stating that the building erected by them for the incurable department was now finished and furnished completely, and ready for the reception of patients, and that $100,000 as a part of its endowment was ready to be paid over. The generous and noble gift was received by the board with grateful thanks, and a resolution to that effect was passed and sent to the donors. It is expected that the building will be dedicated shortly.

The will of the late William J. Peacock was probated on the 6th inst., which contains a bequest of $500 to the church of St. Simeon, and a like sum, together with one sixty-fourth interest in the schooner "L. A. Cotton," is left to the church of the Incarnation.

Mary F. B. Whitesides, whose will was probated on Oct. 7th, bequeathes her residuary estate to the rector of Christ church, Germantown, for the benefit of the Sunday school and poor of that parish.

The will of the late Nathan T. Clapp was probated on the 9th inst., in which there is a bequest of $1,000 to the Episcopal Hospital.

BALA.—The new parish house of St. Asaph's church was formally opened on Tuesday night, Oct. 6th, with appropriate services, under the auspices of the church guild. The new building was handsomely decorated with potted plants and cut flowers, and the surrounding grounds brilliantly illuminated with electric lights. Upon the platform were Bishop Whitaker, the Rev. Frederick Burgess, rector of the parish, with a number of the suburban and city clergy. The services were opened by the choir singing a processional as they entered the building followed by the reverend clergy. After a prayer had been offered, George B. Roberts, chairman of the building committee, presented the keys of the parish building to the Rev. W. Burgess, who responded by an address accepting them. Bishop Whitaker followed by congratulating the congregation, and said it was a time for thanksgiving. The Rev. E. S. Watson, D. D., also addressed the assemblage. At the conclusion of the services, refreshments were served. The new parish house, which was designed by Theophilus Chanler, is a two-story structure of gray stone, with Ohio brown stone trimmings, and contains seven rooms. It is finished in hard wood and colored glass. From the main entrance is the Sunday school room, with a seating capacity of 350, and to the right of this room, are three others used as a kitchen, library, and rector's study. On the second floor is a sewing room, a day school for infants, and a spare room. The new structure, which is built upon a piece of ground donated by Mr. George B. Roberts, president of the Pennsylvania Railroad, and his sisters, cost $17,000.

EAST CAROLINA.

ALFRED A. WATSON, S.T.D., Bishop.

THE BISHOP'S APPOINTMENTS.

OCTOBER.

18. Morning, Elizabeth City, Christ church; evening, Weeksville, St. John's.
20. Morning, South Mills, St. John's.
21. Currituck Court House.
23. Woodville, Perquimans County.
27. Morning, Gates County, St. Peter's; evening, Gatesville, St. Mary's.
29. Coleraine.
31. Roxobel, St. Mark's.

NOVEMBER.

1. Woodville, Bertie County, Grace church.
3. Windsor, St. Thomas'.
5. Avoca, Holy Innocents'.
7. Rockahock.
8. Morning, Edenton, St. Paul's; evening, Edenton, St. John Evangelist.
10. Hertford, Holy Trinity.
12. Plymouth, Grace church.
13. Williamston, church of the Advent.
15. Hamilton, St. Martin's.
17. Bethel.
19. Washington County, St. Luke's; Roper's.
21. Columbia, St. Andrew's.
22. Scuppernong, St. David's.
25. Yeatesville.
26. Beaufort County, St. James'.
27. Pantigo, Beaufort County.
29. Hyde County, St. George's.

DECEMBER.

1. Fairfield.
2. Swan Quarter.
3. Sladesville.
4. Makelyville, St. John's.
6. Aurora, chapel of the Cross.
7. Stonewall.
9. Durham's Creek, St. John's.
11. Haw Branch.
12. Vanceboro, St. Paul's.
13. Chocowinity, Trinity.
16. Beaufort County, Zion church.
17. Morning, Bath, St. Thomas'.
20. Washington, St. Peter's.

The Holy Communion at all morning services. Catechizing whenever practicable. The offerings to be for diocesan missions unless otherwise announced. Vestries will please be prepared to meet the Bishop.

NORTH DAKOTA.

WILLIAM D. WALKER, S.T.D., LL.D., Bishop.

JAMESTOWN.—A very happy service was held at Grace church, the Rev. G. A. Harvey, rector, on the evening of Thursday, the first day of October. It was the occasion of the Harvest Home, or thanksgiving service for the bountiful harvest. The little church was most beautifully and tastefully decorated by a number of ladies of the church. Some of the finest wheat in the surrounding country, and almost every kind of vegetable from the market gardens, were shown. In spite of the terrific storm, the congregation was well represented, as also the various religious bodies in the city. On the invitation of the rector, the Rev. F. B. Nash of Fargo, preached the thanksgiving sermon, which was an excellent practical discourse. The musical part of the service was a special effort, and was well rendered. Truly indeed did the beautiful church, robed in all its combined strength of nature and art, seem to vie with the choir and congregation in raising aloft to the Creator and Giver of all things its rapturous testimony of thanksgiving.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

SAN FRANCISCO.—St. John's parish, the Rev. E. B. Spalding, D. D., rector, is rejoicing in the opening on Sept. 13th, of its handsome new church. Mention of the musical part of the services will be found in the department of "Choir and Study." Bishop Nichols delivered the sermon.

The church of St. John the Evangelist is the first of a group of three buildings which is designed to occupy the site measuring 100 ft. front on 15th st., and 147½ on Julian ave. The other two buildings, the clergy house and Sunday school room, are planned to occupy the inner portion of the lot, where the old guild hall now is. The length of the church is 100 ft., and width, 83 ft. The floor plan is laid out in the form of a Greek cross, the east and west arms being slightly longer than the transept arms. At the crossing are four massive piles of brick and stone supporting the dome and spire, which reaches 120 ft. in height. At the north front of the church, that to 15th st., three broad and richly carved arches, with clustered columned imposts, span the wide-open vestibule, which is approached by a flight of granite steps. From the vestibule the church is entered by heavy and richly carved oaken doors. Above the three arches is a rose window 11 ft. in diameter, with emblematical figures of the Evangelists. The towers on either side of the entrance contain staircases from the vestibule to the gallery. Externally the building is faced with a very fine grade of Roman pressed brick of a dark buff color, while the trimmings, such as door and window jambs, arches and cornices, etc., are of terra cotta of the same color. The roofs are covered with cedar shingles and copper. Internally the prevailing color is a rich buff tint, relieved pleasingly by the gloss white of the arches and the woodwork. The Roman pressed brick and terra cotta trimmings, with which the walls are lined on the inside, give the key to the color and diffuse a rich warm tone throughout the interior. The dome, rising from four graceful arches spanning the nave and transepts, is the chief architectural feature of the interior, and from this the eye is carried down the spherical ceiling of the apse till it rests on the altar. The four massive piers of masonry upon which the whole weight of the dome and spire rests are richly decorated with ornament in bas-relief, and upon the wide frieze surrounding the piers are represented by symbolical figures the four Evangelists supporting a script, upon which their names are carved. The ornamental iron cross which hangs suspended in the center of the dome by an iron chain, and forms a cage for the electric arc light, is an exquisite piece of forged iron work.

The choir is surrounded on three sides by a handsome oaken screen, reaching to the top of the seats. The corners are ornamented with beautifully carved pilasters and capitals, and round the base of the screen in bold letters is carved the first verse of the *Gloria in Excelsis*. The clergy and choir stalls are of the form known as the misericordia stalls and have carved arm rests and ends. The whole of the chancel fittings are of solid oak, as are also the steps to the chancel, and the floor of the latter is inlaid with small wood blocks

to a design. The entrance to the chancel is designed to be closed when not in use by a very handsome pair of wrought iron or bronze gates.

The floor of the apsidal sanctuary is several steps above the choir, which is raised four steps above the nave. A very handsome marble altar will in the future take the place of the wooden one which was in use in the old church, and has been removed to the new. A richly molded frieze of terra cotta surrounds the apse, bearing a symbolical representation of the twelve apostles carved in bas-relief, with the Agnus Dei, and a scroll with the inscription *in primo est verbum* occupies a central panel. This carved frieze is supported on marble columns which rest on the stone seat surrounding the apse for the bishop and clergy. The sanctuary is lighted by three round arched windows of the plain leaded glass, which, it is hoped, will soon be replaced with the finest ecclesiastical stained glass which can be procured.

Several of the memorial windows which were in the old church have been refitted and placed in the new building, including those at the west end of the south transept. On the north side of the chancel, separated from the north transept by a massive arch of terra cotta, is the side chapel, which will be used for daily services. It is almost a miniature of the church, being in itself uniform in plan with a central dome. The sanctuary, also of apsidal form, is separated from the body of the chapel by a brass altar rail and standards.

An ornamental forged iron grille and four tapering terra cotta columns separate the apse of the chapel from an inclined ambulatory, through which the clergy and choristers will march in procession from the vestries in the basement to the chancel. The altar in the chapel is a very handsome example of what can be done in terra cotta. It is beautifully carved, and supported on carved brackets by the columns behind. Over the altar hangs a cross, wrought in brass, suspended by a chain from the arch overhead. The organ chamber is raised several feet above the nave floor, and is occupied by the instrument taken from the old building, but extensive additions have been made to it.

The baptistery, which occupies the northwest corner of the church, near the main entrance, is a circular recess arched over, and with a domed ceiling corresponding to the chapel. A very handsome memorial font is now being made in New York, and will be placed here.

The building is designed in the style of the Renaissance school, while the general plan is the fulfilment of certain conditions and limitations of the soil upon which the building is erected. The church will accommodate about 700 persons, including the galleries, choir, etc. Mr. E. A. Coxhead is the architect. The contract for the whole of the building was intrusted to Mr. Joseph Norris, the total cost being close on to $50,000.

St. John's parish, organized in 1857, under unpromising conditions, has grown from very small beginnings. In 1860 it had but 13 communicants, and a Sunday school of 14 teachers and 102 pupils. In 1881, the Rev. Dr. Spalding took charge of the parish, and since then its growth has been very noticeable. In 1890, the communicants numbered 438. The prominent place St. John's parish has occupied in the diocese is mainly owing to the energy and executive capacity of its rector. Dr. Spalding is a man who possesses in high degree those qualities which command success. Ever since he assumed charge of St. John's he has been a leader in the councils of the Episcopal Church on this coast, and has repeatedly been honored with positions of importance by both diocesan and national conventions of the Church. For 17 years, and until his departure for this coast he occupied the positions of head master and sub-warden of Racine College, Wis. In 1876 he came to San Francisco, and continued his educational work by undertaking the management of Trinity School in this city. For six years Dr. Spalding was chaplain of St. Luke's Hospital, and did much to establish it on a firm basis. Recently the chapel at Del Monte, the building of which was largely due to his exertions, was opened, and he has also been employed in the constructing of the chapel of Holy Innocents, in St. John's parish, on Fair Oaks st. near 26th, which cost upwards of $10,000. The three church buildings mentioned, with the land on which they stand, represent an estimated value to the diocese of $92,000, with a total indebtedness upon it of less than $27,000. Dr. Spalding has the rare faculty of making himself liked by all with whom he comes in contact. He is greatly loved by his congregation. He is an eloquent speaker and preaches without manuscript.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

By a distressing elevator accident, the Rev. Samuel Benedict, D. D., rector of St. Paul's church, Cincinnati, met his death on Oct. 6th. He had been visiting a parishioner in the San Rafael building on W. 4th st. Death relieved him of his sufferings before he reached his home. He was in his 67th year. Had his life been spared until November, he would have completed 14 years of service as rector of St. Paul's parish. A Connecticut man by birth, he went early in life to Georgia, where he became rector of Christ church, Savannah, whence he was called to the rectorship of St. Paul's, Cincinnati. He was for years deputy to the General Convention, and in every convention, general or diocesan, he was a tower of strength, deferred to by his peers, and looked up to with reverence by the younger men. He was selected chairman of the very important committee on Revision of the Hymnal, and was for years chairman of the Standing Committee of the diocese. At the convention which selected Dr. Leonard as Bishop of Southern Ohio, Dr. Benedict's name was prominently brought forward for the bishopric, but he withdrew after the second ballot. In his parish he was the friend and counsellor of the poor, the friend and admonisher of the rich. Always ready at any call of duty, that any man, woman, or child, needed the services of the Church, was sufficient to enlist his immediate and earnest interest. In matters of Church history, polity, and liturgy, he was an undisputable authority. He was a Churchman of the most unflinching type, and he held the high office to be divinely ordered, and discharged his duties with a simplicity, dignity, and earnestness befitting his high position.

Dr. Benedict leaves a wife, five sons, and three daughters. One son is assistant to the Rev. Dr. Tinsley, two others are clergymen. The eldest son, Samuel Benedict, Jr., is a physician in Georgia. One daughter is married to the Rev. Mr. Williams, of Steubenville, O. Dr. Benedict, during the yellow fever epidemic in Savannah, was the only Protestant clergyman who remained at his post. All the others fled. He alone remained to administer the last rites to the dying, to succor the living, and bury the dead.

The funeral services were held in St. Paul's church, in the afternoon of Oct. 7th. The clergymen present—20 in number—included Bishop Vincent. The vestrymen of the church acted as pall-bearers. The services were opened by Bishop Vincent repeating the solemn and beautiful words: "I am the resurrection and the life," and the Rev. Mr. Baker read the anthem, "Lord, let me know my end and the number of my days, that I may be certified how long I have to live." Dr. Tinsley read the lesson from I Corinthians xv: 20. The choir sang very feelingly "Asleep in Jesus" and "Rock of Ages." A few remarks concerning the life of Dr. Benedict were made by Bishop Vincent. He said the occasion was one of such universal sorrow that a memorial service would be held later, probably on All Saints' Day. He touchingly referred to Dr. Benedict's wonderful character—to his life at home, and to him as a clergyman and benefactor. The interment took place at Marietta, Ga.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The Saginaw Valley Convocation is to hold its regular autumn meeting in Detroit, Oct. 20th, on occasion of the missionary council.

The Rev. G. Mott Williams, lately Dean of the Milwaukee cathedral, has accepted the appointment as Archdeacon of the Upper Peninsula, and entered upon the duties of his new position on the 19th Sunday after Trinity.

The Detroit Clericus resumed its sessions on Monday, Oct. 5th, in St. Paul's church House. The Rev. George Forsey, rector of St. Thomas' church, read a paper on "The Early British Church; its status on the coming of Augustine to England." There was a good attendance and an animated discussion. The clericus will meet every second Monday through the winter, and a definite schedule of subjects to be considered, with a writer or leader on each one, has been adopted for the entire season.

The programme for the coming Missionary Council in Detroit will be found in another column. At the meeting of the Woman's Auxiliary on Thursday morning Dr. Langford will deliver his annual address before the society. Immediately following, will be a meeting of the diocesan officers, at which all Churchwomen are urged to be present, especially the officers of parochial branches.

The regular quarterly meeting of the Michigan branch of the Woman's Auxiliary will be held at Christ church, Detroit, on Friday, Oct. 23rd, and will be addressed by Bishop Hare, on the Church work in Japan; by Bishop Dudley, on Church work among the colored race; by Bishop Brewer, on Church work among the Indians; by Bishop Leonard, and by Bishop Graves.

The quarterly meeting of the Detroit Convocation is also called to meet at the same church on the morning of the same day.

WEST MISSOURI.

INDEPENDENCE. — Thursday, Oct. 1st, Bishop Atwill consecrated Trinity church. The parish was begun in 1855, but was utterly destroyed by the war. A renewed effort was made in 1879, and a frame church was built, which was destroyed by a tornado, Sunday, April 18th, 1880. The missionary, the Rev. J. W. Dunn, undiscouraged, chose a new site, and by money subscribed in the place and by much help from Churchmen in New York and Philadelphia, erected a church of brick—nave, chancel, and organ transept. It was used for several years though unfinished. The church has been entirely finished during the past three years, mostly by help from abroad; and at length has been consecrated. There are 200 sittings. Value—land, building, and organ—$8,000. The present rector is the Rev. J. W. Birchmore. The population of the place is 6,000. Besides Churchmen there are Roman Catholics, two sorts of Methodists, Campbellites, two sorts of Presbyterians, Baptists, Lutherans, Evangelicals, two colored congregations, and two sorts of Mormons. The latter call Independence their "New Jerusalem."

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

ANACOSTIA, WASHINGTON, D. C.—The Bishop of the diocese laid the corner-stone of the new Emmanuel church on Wednesday, Oct. 7th, at 5 o'clock P. M. A drizzling rain kept many visitors away, but notwithstanding this great drawback, a number of the city clergy were present, and several of the vested choirs came to reinforce the choir of Emmanuel church. Eight pieces of the Marine Band were also present, and added to the procession which, led by a chorister bearing a processional cross, proceeded from the Van Buren School annex to the church, singing hymn 202, "The Church's one foundation." After the sentence of benediction, the Bishop delivered a forcible address in which he dwelt upon the unchangeable Faith delivered to the saints, and the Church built upon the apostles and prophets, Jesus Christ Himself being the chief Corner Stone. The procession returned, singing as a recessional the coronation hymn. It was a day of great joy for Anacostia parish. For four years past it has been known that a new church would shortly be needed. The old one, a brick structure built in 1869-70, was getting too small, and the walls were cracked and insecure by reason of some fault in the foundation. An effort was made to build a new one, and a building fund established, which grew but slowly. The parish is poor and needed the aid of others outside. A movement was started in the convocation of Washington, after an earnest appeal by the rector of Emmanuel church, the Rev. W. G. Davenport, which has resulted in a gift of $3,500 from the city churches. Meanwhile the rector's wife secured a pledge of $5,000 from a devout Churchwoman of New York City, which, together with what the parish has been able to give and the aid coming from Washington, has enabled the vestry to proceed with the building. It is to be a gothic structure, with low walls of rubble stone, rustic in style, and a high open roof. It is to have a corner tower and spire. The Rev. H. G. Wood, of Winthrop, Mass., is the architect. There is scarcely a more important work in the city of Washington than this at Anacostia. Unlike most city suburbs, Anacostia is a growing business centre. It is practically a part of the city, being an overflow of the city population, and separated from it only by the eastern branch of the Potomac river. Large and substantial growth has resulted from the labors of the rector, and it is expected that with a new church the work will grow still more rapidly.

MASSACHUSETTS.

BOSTON.—The first meeting of the Clerical Association took place on Monday, Oct. 5th. A paper on Newspaper Ethics was read by the Rev. A. Leffingwell. The Rev. J. W. Hyde is the presiding officer for this month.

Mr. Charles F. Lee, formerly pastor of the Universalist Church in Charlestown, has become a candidate for Holy Orders.

It is now definitely known that the City Board of Missions has purchased the old building of the church of the Messiah for $25,000, with some adjoining property. It will be hereafter called St. Stephen's.

SOUTH BOSTON.—The parishioners of St. Matthew's church surprised their rector Monday evening, Oct. 5th, with the gift of an elegant gold watch "with their love and esteem." A well filled purse of money was presented to his wife.

WOOD'S HOLL.—The Rev. J. Dinzey, of Eastport, Maine, has accepted the charge of the church of the Messiah. He is a graduate of St. Augustine Missionary College, and has been some time in Quebec. This parish has a large summer congregation, and was made vacant by the death of the much lamented Mr. Neales.

LENOX.—The ever active rector of Trinity church has raised $10 000 for a rectory, $4500 for the increase of the Episcopal Fund and $700 for the support of the adjoining parish at Lee.

GREENFIELD—The late Mrs. Anna C. Clapp has left St. James' church the sum of $5,000, which is to be used for parish purposes.

QUINCY.

ALEXANDER BURGESS, D. D., LL. D., Bishop.

St. Jude's church, Tiskilwa, was consumed by fire on Monday evening, the 5th inst. It was erected in 1867, when the Rev. Francis Nash, a faithful and zealous worker for years in the West, was rector; its cost was about five thousand dollars. It was a beautiful wooden structure, seating about 250 persons. It was insured for $1,206. The congregation had always been large for a small village, and very many have dear memories of this house of God. The Bishop of the diocese officiated on Sunday, the 4th. His evening sermon could not have been more appropriate for the last preached at the church, if he had foreseen its burning. The origin of the fire is beyond conjecture.

The Living Church.

Chicago, Saturday, October 17, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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A QUESTION is raised as to the status of resigned bishops in the vote to confirm an episcopal election. It seems clear, from Title I, Canon 16, that resignation for personal reasons, as of a missionary bishop who wishes to return home, debars from such vote, as it debars from a seat in the House of Bishops. On the other hand, it appears that resignation for reason of advanced age and bodily infirmity is no bar to such vote, since it is expressly declared that a bishop resigning for these reasons "shall retain his seat in the House of Bishops, with all the rights and precedences therein to which he would be otherwise entitled." It is true that there is a discrepancy between this clause of Section xv [4], and the directions to the Presiding Bishop in Sec. iii [1]. The latter, however, should not be construed as abrogating the expressly declared rights of bishops who have resigned on account of age or illness.

Now that the case of Mr. MacQueary is finally settled, it is most edifying to read the comments of the secular press. The New York *Times*, for example, declares that it is absurd to talk of "heresy hunting" and "persecution" in this case. He had published his heretical opinions, says *The Times*, "as widely as possible, and certainly on the face of them they appeared to impugn two cardinal doctrines which the Episcopal Church holds in common with most other Christian bodies, the doctrine of the Incarnation, and the doctrine of the Resurrection. These doctrines are a part of the platform of the Church, and whoever denies them has apparently no business in its ministry." "As the Episcopal Church is not an open arena, nor yet a debating society, there was nothing for it to do when this inconsistency was shown, but to insist that Dr. MacQueary should either conform to its doctrine, or withdraw from its ministry." It further says, that in this case "the human sense of fair play has not been outraged except by Dr. MacQueary himself." All this is very unlike the tone to which we have been accustomed from our mentors of the press during the last year or two, and we hail it as a sign of returning sanity and common sense. We predicted long ago that when the heat of discussion had cooled this would be the view generally taken of matters of this kind by all reasonable men.

THAT Christianity, from the first and always, has regarded other religions as false, is too evident to be denied by any honest student. That it did so because of its claim to have come from God by a special revelation, given in a special manner, at special times, and by special persons, is also undeniable. This is not inconsistent with the existence in heathen systems of many shreds and patches, many broken lights, of truth. The minds of earnest men could not fail to have arrived at some partial truths in their speculations upon God and the soul. It is possible, also, that some elements of a primeval revelation still remained crystallized, as it were, under certain rites of universal prevalence, hardly traceable to human invention. Christianity set her seal to these, the truth or significance of which could not be known until they were confirmed, uplifted, placed in their true relations, and joined with other still higher truth, by divine revelation. Whatever could rightly be called elements of truth in these systems, were but "beggarly elements," as St. Paul calls them. The systems themselves, as systems, were pernicious and degrading, and from the first Christianity waged war with them as false religions. The new lights of this age would persuade us that all highest and noblest truth came from outside, only needing, perhaps, to be completed by nineteenth century metaphysics, and that it was Christianity which furnished the "beggarly elements."

CHURCHMEN in England who once admired Mr. Gladstone and expected great things from him, have long since ceased to be surprised at any new move on his part to the injury of the cause of which he was once regarded as the champion. Thus his present attitude toward the Church in Wales may cause grief, but it excites no surprise. The war cry of the liberals is "disestablishment," the real purpose is confiscation. Few in these days would care whether the Church was recognized by the State or not. But there are many who would gladly see it stripped of its possessions. Contrary to the popular notion, the Church owes but little of its property to the State, while many noble houses have been enriched in times past by the spoils of the Church. It is plain, to thinking men, that on no principle can the Church in Wales be deprived of its ancient possessions, which will not equally apply to the Church in England, and still more to a large amount of property now in the hands of laymen.

BUT while it is an ungracious task for an honored son of the Church to lead in the attack which has for its purpose the plunder of her temporal goods, it is doubtless true that such a spoliation is far from being the worst calamity which can befall a Christian community. The possession of wealth is seldom an unmixed blessing to the Church. Great salaries and luxurious living have never gone hand in hand with hard and effective work for the cause of Christ. Wealthy parishes, whether endowed or unendowed, are not often the greatest centres of Christian activity. In some quarters doubtless the loss of goods would be a wholesome chastening. In England the blow would be most felt in the village parishes, which, with some painful exceptions, are centres of religious teaching and charitable ministration through the length and breadth of England, constituting a system which is hardly equaled in any other Christian land. It would seem probable that, with the loss of the endowed parish, many, very many, country churches would be virtually closed and regular religious ministrations would come to an end. In the cities the case is not so bad. The revival of the last fifty years has promoted a spirit of noble self-sacrifice which has led many priests to devote themselves to work among the poor without hoping or caring for more than the barest livelihood. There are numerous centres of mission and charitable work in London, for instance, which would be unaffected even by a general disendowment. It is thus that the Church of England is becoming, in some directions, prepared for whatever emergencies may await her in the future. With a strong body of men independent of earthly considerations, the Church can, if need be, go forth naked, so far as this world's goods are concerned, to do a new and better work than she has ever done before.

THE CREED IN THE SECOND CENTURY.

We are continually informed in certain quarters that the Apostles' Creed is a "development;" that the Christians of the early Church had no fixed "form of sound words," or "profession of faith" to be held "without wavering." There are two motives for this insistence. The first is that it may be made to appear that the only element of the Gospel which claims absolute allegiance is its ethical teaching, of which the Sermon on the Mount is the greatest example. The second is that certain assertions of the Creed, which are held to be of a mythical character, may be dismissed from the sphere of necessary belief; for instance, "He was born of the Virgin Mary."

Looking at the matter from the point of view of antecedent probability, it is hard to see how new converts to the Church could abide steadfastly "in the doctrine of the Apostles," unless they had already some convenient summary of it. Further than this, there are tolerably plain references to something of this kind in the New Testament itself. It may not be necessary to assume that the form employed was at first always expressed in precisely the same words, but if it existed at all, it must have been always the same for substance. All confessed the same faith.

A recent discovery throws a new light upon the use of a creed in the first part of the second century. We have already referred to this discovery in a former article, and we may be pardoned for dwelling upon it at somewhat greater length, both on account of the interest attaching to the circumstances and the inherent importance of the document so strangely recovered after many centuries. Eusebius, the historian, mentions that an Athenian philosopher named Aristides, who was a Christian, presented an apology to the Emperor Hadrian. But until the present day this is all that was known of the matter. It is true that a few years ago the Arminians of the Lazarist monastery at Venice published, from a manuscript in their possession, what purported to be the opening chapters of this lost work. But learned critics, led off by M. Renan, made haste to deny the genuineness of this fragment. In the spring of 1889 Prof. Reudel Harris, of Pennsylvania, during what he describes as "a delightful visit to those majestic solitudes," was happy enough to discover in the library of St. Cath-

arine, upon Mount Sinai, the whole of this ancient apology in a Syriac translation. It was contained in a book of extracts, chiefly from authors of much later date, and hence had escaped the eye of the few Syriac scholars who may have visited the monastery in times past. While Prof. Harris was preparing the text and a translation of this work for the press, a Cambridge scholar, J. A. Robinson, of Christ's College, discovered that this very apology in the original Greek text, had been ready at hand all along in several printed volumes, and amongst the rest in the well-known Patrologia of Migne; but as it was embodied in the works of another author, without any indication of its separate origin, there had been hitherto no suspicion of its real character. When we add to this that another fragmentary copy in the Armenian language has been found, it will be seen that within a very short space of time not only has a precious relic of early Christian thought been brought to light, but also considerable amount of material for the correction of the text. That such discoveries should be made in ways so unlooked for and in such unexpected places, opens out an almost unlimited hope of hidden treasure yet to be unearthed.

Of the points of interest contained in this treatise of the old Christian philosopher we have only space to mention one. Prof. Harris says: "It is especially interesting to observe that in the time of Aristides *the Church already had a symbol of the Faith*, and we may reconstruct a good many of its sentences." He then restores the fragments of Aristides' creed as follows:

> We believe in one God, Almighty,
> Maker of heaven and earth;
> And in Jesus Christ His Son,
> . . . .
> Born of the Virgin Mary.
> . . . .
> He was pierced by the Jews;
> He died and was buried;
> The third day He rose again;
> He ascended into heaven.
> . . . .
> He is about to come to judge.

The close connection and sequence in which these expressions occur, and the words indicating quotation which accompany them, make the conclusion irresistible that they are portions of a fixed formula by which Christian people were taught to express the main substance of their belief.

Aristides is particularly explicit on the subject of the Virgin Birth. "The Christians," he said, "reckon the beginning of their religion from Jesus Christ, who is named the Son of God most High, and it is said that God came down from heaven and from a Hebrew virgin took and clad Himself with flesh, and in a daughter of man there dwelt the Son of God." This is the Syriac version. The Greek is as follows: "The Christians reckon their beginning from the Lord Jesus Christ, and He, the Son of God most High, is confessed to have come down from heaven, by the Holy Ghost, for the salvation of men [compare the Nicene Creed, 'For us men and for our salvation'], and being born of a holy virgin, without human seed and uncorruptibly, took flesh, and was revealed to men." And in both the Armenian versions the same stress is laid upon this article of the Faith as a matter of the first importance.

This ancient apology evidently presents new obstacles to those who suppose the Christians of the first age to have had only very vague and general notions of the facts upon which their religion was based, and especially gives us ample proof that the supernatural and miraculous birth of our Lord was held as no matter of poetical imagination, but as a fundamental fact, one of the foundation stones of faith.

BRIEF MENTION.

There are now forty-four surpliced choirs in the diocese of Chicago.——It is just twenty years to a day, at the time of writing this, since Chicago was destroyed by fire. The writer then walked through the boundless desert of ruins where now are miles of the finest buildings in the world. Chicago is more than rebuilt. Let her now show a grateful generosity and enterprise in all good works.——The biggest exhibit at the World's Fair, says *The Harrisburg Patriot*, will be Chicago. The city that extracted vigor from its smoke, and firmness from its ashes, its great calamity giving it such impetus that in a few years it became the second city in the Union, is one of the greatest wonders of the modern world.——So far as we have heard, our Church schools have all opened full. Some have not been able to receive all who have applied for admission.——"I entirely agree with what you say about tinkering the Prayer Book," writes a missionary in New York. "For thirty years, one of my best agents in missionary work was the Prayer Book. Of late this has been debarred because it was in solution."——A good friend urges us to answer an "attack" which was recently made by a contemporary upon one of our correspondents. Respectful criticism always has our respectful attention, but to mere abuse and vituperation we have no serious answer to make. Besides, we are not bound to justify and defend every expression of correspondents.——*The English Churchman* thinks it is "not a little remarkable that at the very time when efforts are being made in this country for the establishment of a Board of Missions which shall destroy the separate existence of the C. M. S. and S. P. G., it is seriously proposed to abolish the Board of Missions which exists in the Protestant Episcopal Church of America. It is now discovered that in the United States it is impossible for Evangelicals and Ritualists to work together on a Board of Missions."——Our contemporary is "a day after the fair." The agitation to which he refers was over long ago, and everything is lovely in the Board of Missions.——Among all our story writers is there one who will contribute a story to interest and instruct working girls—a continued story, or several short stories? No remuneration is offered. We ask this favor for a little paper published for working girls.

SERMON NOTES.

BY THE RT. REV. DAVIS SESSUMS, D. D.

"So God created man in His own image," Gen. i: 27. "The first man is of the earth, earthy; the second man is the Lord from heaven," 1 Cor. xv: 47.

There is no contradiction here, but wonderful harmony. St. Paul states the truth as he sees it carried on through development into fulfilment, and announces the realization of the divine statement. God, as indicated in Genesis, makes man as he is and as he is to be, and declares the end in the beginning, the destiny along with the potential fact. To Him the end is when it is begun, the Alpha and Omega are one, and He holds the assertion of this divine likeness before man as a revelation of the mould into which he must finally be cast, as a law and an impulse to impel man to the realization. The perfection of man is the far result and purpose stated in the dawn and promise. History is not wholly a collapse from a full estate; Christianity is not an accidental repair of a shattered system, but a continued development toward the divine affirmation, with check and friction introduced by man. The going down and the going on are both shown in Scripture.

Under and through the mortal variation, the divine fiat persists and fulfills itself in the Christ. Disorder arises when man cannot reason to such a glorious end, and distrusts and so misuses his powers; or when he looks at himself instead of God, loses faith and despairs; or when he befouls his embodiment and plays wild with it, instead of acquiring steadiness and support from it as a school of law to train him for the use of liberty. The hindrance to the growth of God's plan for man deepens when the latter experiences conflict between body and spirit, the warfare of the natural and the spiritual, and is tempted to still antagonistic faculties by merging the spirit into the flesh, by making a material unity, which would dissolve with the crumbling of the physical universe and dissipate men as air! But in Christ the conflict ceases; the physical passes into the unity of the spiritual, into the integration of life and God; the embodiment becomes the perfect expression of His self, the perfect instrument of His spirit, of His personal fact; all that is to be preserved of this material order is logically represented in His resurrected body, all the spiritual self of man is fulfilled, and the likeness unto God developed into unity.

In Him, one with the Father, the plan is achieved, the image is completed, the Lord from heaven has come. The second man, the spiritual man, enters his kingdom, and balance and peace and unity are in the all of God, world, and man. This Lord from heaven, the head of a new human order, is the one having life and freedom and knowledge; sovereign, universal, secure.

This risen Lord established eternal life not simply as existence, but development, as bearing into the risen embodiment the whole personality, as conserving there the record of the present order, as testing the man in a revelation which shows him through and through, and glorifies or humbles him in the light. Eternal life is no longer a speculation, but it is revealed as the fact and as the crowning law of creation. The hope of this manhood, incorporation into His divine humanity, justifies life, compensates pain, destroys the very root of all pessimism, supplies the sufficient motive for the gift of the Gospel to all mankind, overbalances all agony of moral quickening with a vast and serene result of joy and beauty, and enables man to turn from the dead poise of nature and natural life unto the pain and hope and limitless recompense of a cross. If so great a glory bewilders us, and we faint before such exceeding weight of joy laid upon us, He abides within the veil as our dependence and the rock of our endeavor. He has entered in, has seen the Father's blessedness in Himself; has won His kingdom; and so it can be done, and fear will pass, and victory rest with every life that builds into that manhood.

FAITH NO-FAITH.

BY THE RT. REV. W. E. McLAREN, D. D., D. C. L.

I have several times heard the remark from pulpits lately, that "we live in an age of scepticism," and I have wondered whether the reverend preachers really knew how true their remark was. It is not only an age of scepticism, but it is an age of shaken faith. There are plenty of infidels in the ranks of the people who make no profession of religion, but I happen to know that there is a good deal of quiet scepticism among those who say with their lips, "I believe." Faith no-faith! I was told of a vestryman who said he did not believe that the event of the Crucifixion ever took place. I was told of another vestryman who is "all honey-combed with rationalism." I have heard of another—not a vestryman—who scouted the idea of the resurrection of the body.

It is not wise to blink the situation. You gain nothing by hiding your head in the sand and dreaming that all is well.

A recent event in Ohio shows what is going on in some clerical minds. This particular mind makes its boast that there are others, as yet unfrocked, perhaps unsuspected, who share its faith no-faith. It is highly probable that things will be worse before they are better. When theological professors teach it, and prominent rectors proclaim it on the house tops, and editors spread it broadcast over the country, it is natural that a good many of the younger ministers, and of the laity, shall feel the influence of it.

But when I hear that we live in an age of scepticism, I feel like rising to add that we live also in an age of faith. I will look the worst in the face, but I will not suffer myself to forget the other side of the picture. It is really an age of conflict between faith and no faith, with the latter very aggressive, swelling with loud prophecies of a new dispensation; and the former aroused but not frightened,

"holding the fort," and quietly noting Huxley vex Harrison and Harrison Huxley, and all the little second-hand dealers in German criticism try to sing the song of Kuenen or Wellhausen through their penny trumpets.

I am the more inclined to think hopefully of the situation, because the real issue is one of morality rather than theology. The ultimate argument for the faith is that it works by love, purifies the heart, and overcomes the world. The real stronghold of religion is the character and words of the Lord Jesus. The creeds find their best interpretation in the lives of those who live them. When "the world" gets the opportunity (always sought) to substitute its standards of morality for that taught and exemplified by our Lord, it has gone far towards making the Faith appear irrational. When the spirit of "the world" bursts through the levees of the Church, faith no-faith rushes headlong in at the crevasse. This view of the issue that is upon us is so palpable, that the most acute infidels perceive the cause of no-faith to be lost unless they can append an ethical affirmative to their negations. "Altruism" is their proposed substitute for Christian charity, and "ethical culture" is the school in which unbelief is to educate its saints. There must be a religion of some kind. As Christianity passes to oblivion, let us set up the "Religion of Humanity!" If Mr. Huxley is a good witness, the attempt will be disappointing. "I know of no study," he says, "so unutterably saddening as that of the evolution of humanity as it is set forth in the annals of history; . . . . [and] when the positivists order men to worship humanity—that is to say, to adore the generalized conception of men as they ever have been, and probably ever will be—I must reply that I could just as soon bow down and worship the generalized conception of a wilderness of apes?" Now, when altruism discovers that morality without a God and holiness without a Saviour lead to "unutterably saddening" results, it will become more apparent than ever that the issue in this great conflict is one of morals.

Just at this point, my eye falls upon the report of an article by Mr. Gladstone, wherein he says:

The conviction which possesses my mind is that the main operative cause which has stimulated the growth of negation is not intellectual, but moral, and is to be found in the increased and increasing dominion of the things seen over the things unseen.

The report tells us that

Mr. Gladstone wages his indictment against modern civilization and the enormous development of luxurious enjoyment. We have altered the standard of our wants, multiplied the demands of appetite, established a new social tradition, created a new environment, of which we are doomed to be the creatures, and the compensating forces lie in the Christian creed—primarily in whole-hearted acceptance of Scripture as the Word of God; secondarily, in the dogmas of the Trinity, the Incarnation, the Sacraments, and the future judgment. Is it wonderful, he asks, that in a self-indulgent age a creeping palsy should come silently over the inward life, or that the devotee of doubt passes naturally into spiritual atrophy? Under the name of the so-called "inquiry" of the day, we become the mere victims of assumption due to prejudice, to fashion, to propensity, to appetite, to the insidious pressure of the world power, to temptation in every one of its Protean shapes.

What is most depressing in the present situation, then, is that the moral tone of "the world" is so low; that it invades the territory of supernatural religion; and that, while it produces infidelity and altruism without, it gives rise to rationalism and doubt within. There is consequent conflict. But what is encouraging is, that the Christian creeds will never lose their rightful influence until Christian ethics are wholly destroyed, and that can be—never! And another ground of encouragement is that only the Faith in its integrity, the religion of God Incarnate, of our Lord dying for the sins of the world, of grace from the Holy Ghost, of the ancient and unchanging gospel of pardon, holiness, and hope—only this will satisfy the needs of sinful men who feel their sins. The preacher of naturalism who invaded the haunts of vice to exhort its denizens to give up their life of drunkenness and impurity, and become good, was aptly "sized up" by the harlot who said: "Eh, man, your rope is not long enough for the like of us."

I must defend myself from the possible imputation that I have charged immorality upon all doubters and sceptics. Nothing is further from my thought. Individually, some who hold the Faith are not as good as their belief, and some doubters are better than their faith no-faith. It is, nevertheless, true that there are men who will testify that they date their departures from the Faith from the time when moral delinquencies got the upper-hand, and the secret practice of devotional habits was laid aside. Agnosticism is in all its degrees a doctrine of despair. If there is no basis of certitude in religion, let us eat and drink for to-morrow we die.—*The Diocese of Chicago.*

PERSONAL MENTION

The Rev. Harry Cassil, of San Angelo, has resigned the western half of his present charge, and will remove to Brownwood, Texas, Nov. 1st, retaining the greater part of his work, while giving up the larger part of his territory.

The Rev. Wm. De Lancey Benton, having entered upon the rectorship of St. John's church, Bellefonte, Pa., requests that he be addressed accordingly.

The Rev. T. Logan Murphy, rector of the church of the Holy Cross, Plainfield, N. J., arrived in New York on Oct. 1st, in the steamship "Majestic," of the White Star Line, after several months' sojourn in Europe.

The address of the Rev. V. Hummel Berghaus, rector of Calvary church, Wilmington, Del., is 910 Madison st.

The Rev. C. L. Mallory having entered upon his duties as rector of Christ church, Delavan, Wis., desires to be addressed accordingly.

The address of the Rev. C. W. Freeland is changed to Fort Monroe, Va.

The Rev. Franklin W. Adams, rector of St. Stephen's church, Grand Island, Neb., and clerical member of the Standing Committee of the jurisdiction of the Platte, has accepted a second call as rector to St. Paul's church, Pomona, Cal., and will enter upon his duties there Sunday, Nov. 1st. All communications should be addressed to him at Pomona, after Oct 26th.

The Rev. Edmund Banks Smith, rector's assistant at St. Timothy's church, Roxborough, Phila., has resigned therefrom to accept the rectorship of St. Paul's parish, Vergennes, Vt. He will remain at St. Timothy's until the close of October, and assume charge of his new parish Nov. 1st.

The Rev. Alfred W. Arundel, of St. Mark's, Denver, has accepted a call to Trinity church, Pittsburgh, and will enter on his duties Nov. 22nd.

The Rev. Arthur Rooney has resigned the rectorship of Christ church, Henrietta, Mich., and has accepted the pastorate of Ascension Church Young Girls' Boarding School, Cove, Oregon. He wishes to be addressed accordingly.

The Rev. G. A. Ottmann has accepted a call to St. Paul's church, Sacramento, Cal., and will enter upon his duties there at once. Address accordingly.

TO CORRESPONDENTS.

R. G. H.—It is not convenient for us to publish articles requiring the use of Hebrew characters.

J. C.—1. He held the same views, but had not been so prominently before the Church. 2. The views held by Dr. DeKoven on the Holy Eucharist are generally accepted by High Churchmen. 3. The orders of the Reformed Episcopal Church are not accepted by the Anglican Communion. 4. The office for Institution is given in the Prayer Book for use, hence we think it quite proper to ask for a rector's institution. 5. Bishop Ives did not enter the ministry of the Roman Church, as he was a married man. He died in 1867, in Westchester Co., N. Y., where he passed the later years of his life. 6. We are informed that 35 bishops assented.

ORDINATIONS.

On Sunday, Sept. 20th, the Bishop of Texas ordained to the diaconate, D. Troy Beatty of Tennessee. The ordination took place in the Otey memorial church, Sewanee, Tenn., Bishop Gregg officiating in the absence of the Diocesan.

On Sunday, Oct. 4th, an ordination was held in Grace cathedral, Topeka, Kas., when Mr. Nathaniel Seymour Thomas, was admitted to the diaconate, and the Rev. Frederick E De Longy, to the priesthood. Morning Prayer having been said at an earlier hour, the service began with a processional hymn, followed by an impressive and eloquent sermon by Bishop Thomas, the text being Matt. xx: 26,27. The candidates were presented by the Rev. Archibald Beatty, D. D., president of the Standing Committee. The Litany was said by the Rev. J. W. Colwell, dean of the cathedral. Mr. Thomas is the eldest son of the Bishop. He has recently returned from Cambridge, Eng., where he has spent a year in study, and gives promise of great usefulness in the ministry of the Church. The Rev. Mr. De Longy has charge of Grace church, Winfield, where he has been doing effective work for several years, first as a lay reader, and for the last two years, as a deacon. The congregation filled the cathedral, and a large number partook of the Holy Communion.

OFFICIAL.

SUNDAY, NOV. 8TH,

is the Sunday recommended by seventy-five bishops and at the last General Convention, for offerings for the

CHURCH BUILDING FUND

in all the churches that have not yet contributed during the present year. The clergy who read this are respectfully requested to arrange for the offerings on that day; and as it may be overlooked by many, vestrymen and others interested in Church extension are asked to draw the attention of their rectors to the subject.

THE consecration of the Bishop-elect of Milwaukee is appointed for Wednesday, October 28th, Feast of SS. Simon and Jude, at St. Mark's church, Philadelphia, at 10:30 A. M. The reverend clergy who desire to attend will kindly send notice before Wednesday, October 21st, to William B. Robins, secretary of the Committee on Arrangements, 729 Walnut st., Philadelphia, that seats may be duly provided for them.

MISSIONARY COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

The Joint Committee appointed by the General Convention and the Local Committee of Arrangements, make the following announcements with respect to the Missionary Council to be held in the city of Detroit, Mich., on Monday, Tuesday, Wednesday and Thursday, Oct. 19th, 20th, 21st and 22d, 1891:

MONDAY, OCT. 19.—7:30 P. M., Christ church: Preliminary missionary meeting; welcome by the Right Rev. Dr. Davies, responded to by the Right Rev. Dr. Seymour; address by the Right Rev. Dr Hare.

TUESDAY, OCT. 20.—10:30 A. M., Christ church: Opening service, celebration of the Holy Communion; sermon by the Right Rev. Dr. Atwill, Bishop of West Missouri; followed by the organization of the council; business session until 1 P. M., and 2:30 to 5:30 P. M. 7:30 P. M., Grace church: St. Andrew's Brotherhood missionary meeting; the Right Rev. Dr. Leonard, of Ohio, the Rev. Dr. Satterlee, of New York, Mr. James L. Houghteling, of Chicago, and Mr. Henry A. Sill, of New York. 7:30 P. M., Emmanuel church: Missionary meeting, the Right Rev. Dr. Johnston, the Rev. Dr. Adams, of Buffalo, N. Y., and Mr. James L. Houghteling.

WEDNESDAY, OCT. 21.—9:30 A. M., Christ church: Morning Prayer, followed by sessions of the council, until 12:20 P. M., and from 2:30 to 5:30 P. M. 12:20 P. M. to 1 P. M., Christ church: Popular missionary meeting, the Right Rev. Dr. Whipple. 7:30 P. M., St. Paul's church: Missionary meeting, the Right Rev. Dr. Brewer and the Rev. Dr. J. W. Brown, of New York. 7:30 P. M., St. George's church: Missionary meeting, the Right Rev. Dr. Leonard, of Utah, and the Rev. J. B. Newton, of Richmond.

THURSDAY, OCT. 22.—9:00 A. M., Christ church: Celebration of the Holy Communion for Woman's Auxiliary, followed by meeting of the diocesan officers in Christ church house; session of the council until 12:20 P. M. 12:20 P. M. to 1 P. M., Christ church: Popular missionary meeting, the Right Rev. Dr. Peterkin. 4:30 P. M., Detroit Rink: Great children's meeting, the Right Rev. Drs. Dudley and Talbot, and the Rev. Dr. Brewster.

W. C. DOANE,
CORTLANDT WHITEHEAD,
E. A. HOFFMAN,
W. N. MCVICKAR,
W. S. LANGFORD,
BENJ. STARK,
SETH LOW,
Committee of the General Convention.

J. H. JOHNSON, *Chairman.*
J. F. CONOVER, *Secretary.*
Committee of Arrangements.

MARRIED.

HEWITT—HARSH.—In Tiskilwa, 7th inst., by the Rt. Rev. Alex. Burgess, Bishop of Quincy, assisted by the Rev. Dr. Sweet of Rock Island, the Rev. Robt W. Hewitt, rector of Christ church, Moline, and Miss Mary Ada Harsh, of Tiskilwa.

OBITUARY.

FENN.—Entered into the rest of Paradise on Sept. 15, 1891, in London, Eng., in the 52nd year of her life, Mary Ann Francis Fenn, mother of the Rev. Percy T Fenn, of St. Andrew's, Brewster N. Y. Interred at Kensal Green Cemetery.

A more devoted mother, wife, Christian, never breathed; sadly did we say farewell when God bade her come.

LA TOURETTE.—In Indianapolis, Indiana, on the 23rd inst., the Rev. James A. La Tourette, canon of Grace cathedral and chaplain in the U. S. Army.

At a meeting of the clergy of Indianapolis held just after the funeral services (which were conducted by the Bishop, the ministers and the Masons acting as pall-bearers), Bishop Knickerbacker presided, and the following resolutions were passed, as expressive of the feelings of his brethren with whom he has been associated for the past two years in this city, he having settled here upon his retirement from twenty-four years of active service in the army.

Resolved, That in the death of the Rev. James A. La Tourrette, we have lost a brother of genial, courteous manners, large endowments, liberal culture, strong character, and benevolent and kindly impulses; the Church has lost an able and loyal son and servant, and the community a conscientious and upright citizen, and an honest man.

Resolved, That a copy of these resolutions, signed by us, his brethren, be addressed to the bereaved family of the deceased, and sent to the Church papers.

Signed by us, this 26th day of August, A. D. 1891.

DAVID B. KNICKERBACKER,
GEORGE B. ENGLE,
J. H. RANGER,
E. G. HUNTER,
GEO. E. SWAN,
W. D. ENGLE,
C. S. SARGENT,
JOHN BRANN,
JOS. S. JENCKES.

AT a meeting of the wardens and vestrymen of St. Luke's memorial church, Cleveland, Tenn., Oct. 9th, 1891, the following resolutions were unanimously adopted:

WHEREAS, It has pleased Almighty God in His infinite wisdom to remove from our midst our late rector, and while we bow in humble submission to the decree of our Heavenly Father, we desire to express our deep sense of the loss sustained by this parish, and by the bereaved wife and family in the death of the Rev. Charles D. Flagler.

Resolved, That the Christian charity which always marked his intercourse with his fellow-men, and the tenderness and lovely character of his domestic life, have provided a model for us who survive and follow him; and we rejoice to believe that, though too soon, as it seems to us, his work here is ended; the influence of his clear faith and Christian life, and the memory of his genial ways and ready sympathy, will long endure in the hearts of his parishioners and friends.

Resolved, That we tender to his wife and family the assurance of our earnest and sincere sympathy in their great loss and affliction.

Resolved, That these resolutions be entered in the records of the parish, and copies of them be sent to Mrs. Flagler, THE LIVING CHURCH, and the two city papers.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

JACKSON KEMPER,
Secretary of the Vestry.

ACKNOWLEDGEMENT.

I DESIRE to return thanks to brethren of the clergy and laity at the North who have so generously extended aid to bring the children of the Rev. Jas. I. N. Thompson, colored, from Jamaica to Tyler, Texas.

ALEX. GREGG,
Oct. 9, 1891. *Bishop of Texas.*

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

THE MISSIONARY COUNCIL

Will meet in the city of Detroit, Tuesday, Wednesday, and Thursday, October 20th to 22d.

All members of the Council are requested to be present, and to send early notice of their purpose to the Committee on Hospitality, the Rev. Dr. J. F. Conover, Secretary, Detroit, Michigan.

The annual meeting of Diocesan officers of the Woman's Auxiliary will be held in Detroit, Thursday, October 22d. Officers expecting to attend, will kindly notify MISS JULIA C. EMERY, Secretary, 21 Bible House, New York.

MISCELLANEOUS.

WANTED.—Priest or deacon to teach in Boys' School, must be a good Churchman. Address D., care of THE LIVING CHURCH.

CHURCHWOMAN desires position as housekeeper. Address MISS LESLIE, care THE LIVING CHURCH.

WANTED.—Organist and choir master for Trinity cathedral, Little Rock, Ark. Fine organ. Splendid opening for a first-class teacher of vocal and instrumental music. Catholic essential. Apply to the Dean.

WANTED, parish with rectory and salary of $800 per annum. Good references. Address J., care of THE LIVING CHURCH.

WANTED.—An organist for Trinity church, St. Augustine, Fla. One competent to train the choir. Address the rector, REV. J. B. LINN, stating qualifications and terms.

ORGANIST and choir-master seeks engagement to train vested choir where a high class of music is desired. Good organ and a Churchly service. Highest references given. Communicant. Address MAGNIFICAT, LIVING CHURCH Office.

UNLEAVENED BREAD for the Holy Communion, made of pure flour and water. Will keep fresh. Put up in wooden boxes, and sent post-paid to any address in the United States at the following prices: 100 sheets 6x3 $1.50; 50 sheets 6x3, 80 cents; 25 sheets 6x3, 45 cents. Address PAUL J. WOLF, 3107 A, Oregon ave., St. Louis, Mo.

CHOIR AND STUDY.

CALENDAR—OCTOBER, 1891.

18. St. Luke, Evangelist; 21st Sunday after Trinity. Red.
25. 22nd Sunday after Trinity. Green.
28. SS. Simon and Jude. Red.

HYMNS FOR THE HOLY DAYS.

BY THE REV. J. ANKETELL.

"Only Luke is with me."—*II. Tim. iv: 11.*

Autumn leaves are round us falling,
Winter's dreary night draws nigh,
Nature to our souls is calling:
'Soon this earthly frame must die!'
But our hope abideth ever,
In Thy word of promise shrined;
Nought the faithful soul shall sever
From the Saviour of mankind.

Praise to Thee, O Lord of Glory,
Great Physician of our race!
Praise for him, who told the story
Of Thine all-redeeming grace;
Born in David's humble city,
Fasting in the wilderness,
Working miracles of pity,
Dying, fallen men to bless!

Grant that, when the course is finished,
Fought the fight, the Faith maintained,
Hope in Thee still undiminished,
Heavenly crowns of triumph gained,
We may find a faithful brother,
Ever constant at our side;
Cheering with blest words each other
In earth's lonely eventide.

Great the harvest Thou hast given,
But the laborers are few;
Send them, gracious Lord of Heaven,
Here on earth Thy work to do;
Make us each a true physician,
Healing many a soul forlorn,
Till shall end this earth's short mission,
Till Thy endless Day shall dawn.

The great orchestral and choral societies of New York are already issuing their announcements for the approaching season, which promises to abound in all manner of good things, and in many surprises. First in the field is the pioneer Philharmonic Society, which has made ready for its fiftieth season by the promotion of Anton Seidl to the directorship. There will be an orchestra of 100 performing members. A brilliant array of soloists is given: Mme. Nordica, Herr Emil Fischer, Herr Xaver Scharwenka, and Mme. Camilla Urso. After its custom of recent years there will be six concerts, each preceded by a public rehearsal-matinee, all at the Metropolitan Opera House. The dates are as follows: November 20-21, December 11-12, January 8-9, February 12-13, March 11-12, April 8-9. The rehearsals (at the first dates) are in the afternoon, the concerts (the second date) in the evening. The following synopsis of the principal works will prove interesting, being exceptionally rich and strong: Symphonies, Rubinstein, No. 4, dramatic; Raff, No. 3, *Im Walde;* Dvorak, No. 3, minor (new); Beethoven, No. 9, D minor (choral). Symphonic Poems: "Death and Apotheosis" (new), R. Strauss; "Prometheus," Liszt; Symphonic Fugue, C minor (new), Fr. Koch. Overtures: "Manfred," Schumann; "Benvenuto Cellini," Berlioz; "Eine Faust Overture," Wagner; Overture, *Scherzo* and *Finale*, Schumann; Concerto for piano and orchestra, Xaver Scharwenka; Concerto for violin and orchestra, Max Bruch. Judging from the programs of the first two concerts, already fixed upon, the season will prove a symposium from the great masters, old and modern.

Among the most important art items afloat, is this that Dr. Antonio Dvorak, the greatest of living composers, perhaps, has been secured as director of the National Conservatory of Music, of America, founded through Mrs. Thurber's untiring and unselfish enthusiasm, headquarters in New York. With Xaver Scharwenka at the head of another New York conservatory, the metropolis is becoming verily cosmopolitan in the wealth of its art resources.

At the opening of the new building for the church of St. John the Evangelist, San Francisco, the following service calendar was sung, under the direction of Mr. H. C. Lyon, choirmaster, by a double choir of 28 (mixed) voices: Organ prelude, *Allegro Maestoso e vivace*, Mendelssohn; *Andante* in Eb, Merkel; "*Gloria,*" Twelfth Mass, Mozart; processional, Psalm, *Memento Domine*, 132, Barnby; service for the Holy Communion, Eyre in Eb; Introit, "I have surely built Thee an house," Trimnell; offertory, "How lovely are Thy dwellings fair," Spohr; Hymn 207, Dr. Hodges; Eucharistic hymn, "O Saving Victim," Panofka; Postlude, Prelude, and Fugue in F minor, Handel. At Evensong, Canticles, Barnby, in E; offertory of the morning repeated.

German opera is to be superseded by Italian and French opera at the Metropolitan Opera House of New York in the season of 1891-2. So the directors have surprised the public by deciding. It is possible that this is a deep scheme to heighten by contrast the already proved popular preference for German opera. The directors have accepted proposals from Henry E. Abbey to give Italian opera next season; they pay him a stated sum and he selects and manages his own company. Among other things he intends to give "Lohengrin" and "Die Meistersinger" in Italian. Anton Seidl and Walter Damrosch seem amused at this; and they feel sure that German opera will come back again, which is more than likely, for there has not been a financially successful season of Italian opera in New York these dozen years. It costs a great deal more to give it, and doesn't draw as its German rival does. It should be added that two or three additional operatic adventures on a formidable scale are already matured for the American public, in which the names of Nordica, Campanini, and other popular celebrities figure, and those better informed in such matters prophesy tremendous losses and failures all along the line. Mr. Abbey's losses in opening the Metropolitan Opera House some years ago, which reached an enormous sum, are already referred to as an augury of what may be anticipated.

In addition to the many "solid" houses engaged in the production of gold and silver ware, and other articles for religious uses, the Tiffany Company of Paris and New York has organized a department for the manufacture of Church plate, vessels, and all other metal work required for ecclesiastical uses, and placed it under the direction of Mr. H. W. Colson, who was formerly the manager of Messrs. Cox & Sons, New York branch establishment. Mr. Colson has rare experience and ecclesiologic knowledge as a designer, with an accurate knowledge of the highest Anglican standards and traditions in all ecclesiastical work for altar, sanctuary, and liturgic uses. Examples already produced and exhibited will convince the most exacting and critical that it is no longer necessary to resort to European houses, since the most desirable fabrications are to be had at home. The reputation of the Tiffany Company as artificers in the precious metals both in Europe and America provides a valuable guaranty of purity and high quality, as well as perfection in style and execution.

The architecture of our great cities is developing eccentricities and monstrosities, especially when judged by the ancient symmetries and elegances of well-ripened European cities like Brussels, Paris, and Florence. Old New York of forty years ago has literally disappeared under huge, sky-scraping, unshapely structures that already dominate the lower parts of the city, so that the spire of "Old Trinity" once the supreme landmark for harbor and island, is pretty much built out of sight, and the end is not yet. Changes yet more startling are announced, and we are on the eve of a new period of stupendous constructions never dreamt of since the craze of Babel. Simultaneously, in Chicago and New York, the architects are figuring away at designs for buildings that shall overtop the Washington monument at the nation's capital. Such terrific altitudes are revolutionary among all architectural ideals, and threaten the very existence of the beautiful in our prosperous cities. Not only this, but the principal thoroughfares are become darkened into deep canons of turbulent toil and traffic, where the sunshine hardly penetrates. Human life suffers under the infliction of this "plague of darkness," while tens of thousands buy and sell, and toil with hand and brain, under the feverish and debilitating gas or electric lighting. Is it not possible, and indeed a public duty, to labor for such municipal action as shall protect the city and the citizens against these perilous encroachments?

MAGAZINES AND REVIEWS.

The University of the South Magazine, published monthly by the students of that institution, is always bright and readable. The August number contains a very good report of the recent Commencement exercises, which will be preserved by its readers as a record of current history. The September issue has for a frontispiece an excellent portrait of Dr. Gailor, the vice-chancellor. The table of contents includes papers on Robert Browning, Sir Walter Scott as a Poet, Indian Summer. Each department of university life is well represented.

The Magazine of American History improves in popularity without deteriorating in solid value. Holding with sufficient strictness to its special lines, it presents the historical aspect of subjects in which the public seem to be most interested from time to time; and while dealing for the most part with what is old, it manages to make this, in a sense, fresh and new. The October issue is admirable. The editor, Mrs. Martha J. Lamb, contributes a valuable paper, illustrated, on "A Group of Columbus Portraits." [Subscription $5.00 a year. Address 743 Broadway, New York City.]

Three cash prizes of $150, $100, and $50, respectively, have been offered by *Public Opinion*, the eclectic weekly of Washington and New York, for the best three essays of not more than 3,000 words on the question, "What, if any, changes in existing plans are necessary to secure an equitable distribution of the burden of taxation for the support of National, State, and Municipal Governments?" These prize essay contests on current questions, as conducted by *Public Opinion*, have attracted general attention. The present contest closes December 10.

The Graphic of Chicago, maintains its excellence, and is a welcome weekly visitor. It has enlarged its field of usefulness by acquiring the plant of *America*. The success of this venture in the field of illustrated journalism has been remarkable.

The Origin and Religious Contents of the Psalter in the light of the Old Testament Criticism and the History of Religions, with an Introduction and Appendices. Eight lectures preached before the University of Oxford in the year 1889, on the foundation of the late Rev. John Bampton, M. A., Canon of Salisbury; by Thomas Kelly Cheyne, M. A., D. D., Oriel Professor of the Interpretation of Holy Scripture, Canon of Rochester. New York: Thomas Whittaker. 1891. Pp. [517. Price, $4.00.

Those who sympathize with the so-called higher criticism and exegesis will hail with possibly mixed satisfaction this work from the Oxford chief of that school, Oriel's professor of the Interpretation of Holy Scripture, and the latest Bampton Lecturer. The object of this comprehensive book, in which is found so much more than a collection of actually spoken discourses, Dr. Cheyne says, is primarily historical, but also in a very real sense apologetic. At the present juncture we seem to need a more critical study of the facts which condition the outward form of Christianity. Some of the most important of these are of course to be found in the Old Testament, as the crown of which we may justly regard the Psalms. The history of the growth of the Psalter must therefore first of all be studied, and if the whole of it, practically, should prove to belong to the great post-exilic period, we shall have to compare the religious ideas of the Psalter, obtained by a careful exegesis, with those of the people with whom the Israelites came into closest contact. The thoughts in this work are based not merely on literary criticism, therefore, but on a long and careful examination of the Old Testament in the light of Babylonian and (especially) Persian religion. For, in the complicated problem of the origin of the Psalter (not to speak now of the problem of the development of its ideas), the professor assigns it as a whole to the post-exilic period, putting aside, however, Psalm xviii, and possibly lines or verses imbedded here and there in later Psalms, a view by which, as he strives to show, the Christian apologist of this century has everything to gain. The position which the lecturer assumes is this: The Psalter, as a whole, presupposes the Law, for the Psalms are the response of the worshipping congregation to the demands made upon it in the Law, and the priestly code was, evidently, a post-exilic work, with which late date he declares the results of Psalm-criticism so well agree. And if the Law as a whole was pre-exilic, then the Psalter, or at any rate a considerable part of it, should be pre-exilic also, unless one should go so far as to conjecture that a pre-exilic psalter has been lost. One cannot withhold the meed of admiration for the great learning and research of which these lectures afford abounding evidence. The earliest reports made of them awoke not a little astonishment, and the issue of the book has been eagerly awaited. The author makes a great deal of the origin of Psalm cx, contending against its Davidic authorship; for its superscription he accounts by a suggestion that the Psalm was assigned to David "partly as a mark of distinction and to ensure for it the respect of future generations;" and concludes that it was composed by some unknown author in honor of Simon the Maccabee, priest. Would it be giving "a fair consideration" for one to reply that if this indeed be so, then the reasoning of St. Peter speaking at Pentecost in all the fulness of the Spirit of God was founded on some strange blunder, for, in quoting it, he asserts the Davidic authorship of the very Psalm which Canon Cheyne now rises to declare had the glorification of Simon the Maccabee for subject and some post-exilic writer for its author? And if so, then the three thousand were converted by an ap

peal based on a serious literary blunder of tradition, and Peter's ignorance was sanctified by that illuminating Spirit Who was promised to be the guide of the Apostles into all truth, but who gave them tongues without a right understanding. And even more; when our Lord Himself in His argument to the Pharisees challenged them, "If David, then, call Him Lord, how is He his Son?" instead of no man being able to answer Him a word, some one ought to have been there to point out the literary error committed in regard to authorship, and thus silence that one Teacher Who taught with authority and not as the Scribes, by remarking upon the known fact that David never wrote Pthat salm. Yet of the origin of Psalm cx, Canon Cheyne has made so much and serious matter in his book, referring to it over half a hundred times, that subtracting its bulk of value from the whole work, the Oriel professor would seem in some danger, if he find need hereafter to correct himself, of sharing the fate that is said sometimes to befall those people who will put all their eggs into one basket. The body of this book is composed of the customary eight lectures provided for on the Bampton foundation, but the addition of expansive notes and appendices about double its size, and the index of Scripture passages contained in it is of such character that by patient use it may serve to some extent as a critical commentary on the Psalms, and on related passages of the Bible. In the introduction we find an ingeniously-contrived recommendation to Protestants who feel it incumbent upon them to take nothing upon authority. "It is for them not to be continually appealing to the letter of Church formularies, but first to study the Scriptures both critically and spiritually, and then to initiate a higher exegesis of the formularies to correspond to the higher criticism and exegesis of the Scriptures. I am far (he says) from desiring another 'Tract XC,' but I do desire, as one who springs from an evangelical stock, that the formularies should be interpreted by the Scriptures, and not the Scriptures by some current view of the formularies. A true Evangelical begins, not with the Prayer Book and Articles, but with the Holy Scriptures. And a reforming Evangelical should prove his Protestant sincerity by adopting modern historical principles of Bible criticism." The professor is always genial and argumentative, never dogmatical. He repudiates the fancy that even yet the higher criticism has reached a permanent basis. "Yes; our arguments must for the most part bear the stamp of provisionalness. Of these two fundamental principles of which I have spoken, it is the first alone which is absolutely certain: He shall guide you into all the truth. Helpful as the idea transferred from a fervid exhortation of St. Paul to orthodox theology certainly is, it is exposed, as the great German constructive theologians found, to serious objections both from the elder orthodoxy and from the more negative system. It remains to be seen whether it will hold its ground here, as a dogmatic principle, in a more advanced stage of criticism and exegesis, whether in short our English Liebners will not be pushed either backward or forward—backward to the elder orthodoxy, or forward to a view of the Church dogmas as not to all intents and purposes infallible theories, binding on the Christian intellect, but logical and imperfect renderings of the imaginative Biblical symbols of superlogical phenomena. Speculative orthodoxy will perhaps regard this as needless alarm, but critical historians who have to supply facts to the speculative theologians must keep their minds in suspense. Let them not be hindered in their useful work, but rather encouraged to take some steps in advance. We want fresh Lightfoots, as thorough as the great Bishop, but critically more versatile, who will not disdain the use of new methods, and who, if I may, under a sense of duty, again affectionately say so, will enter more sympathetically into the labors of the Old Testament critics." Canon Cheyne's book is replete with fresh and alluring thought distinctly presented, and often very happily. We have sought only in the briefest way to indicate both its attractions and its dangers. No student can afford to slight its perusal.

OLD TESTAMENT PROPHECY; its Nature, Organic Connection with Old Testament History, Messianic Prophecy, and New Testament Fulfilment. By Charles Elliott, D. D., Professor of Hebrew in Lafayette College, Easton, Pa. New York: A. C. Armstrong & Son.

This work is written, the author says, from "what is called the traditional view, instead of the critical subjective theory, of Old Testament historical interpretation." He does not even accept the view now so commonly held that the prophecy of Isaiah is made up of two works by different men, living at a considerable interval apart. "It is the custom," he says, "of some besides rationalists to dichotomize Isaiah; but the author has never seen any arguments sufficiently convincing to justify such treatment. Jewish tradition says that he was sawn asunder by the order of Manasseh; modern critics tear his book asunder because it does not harmonize with their presuppositions." Dr. Elliott's leading idea is to exhibit prophecy "in its organic structure, gradually unfolding, until it bursts into full bloom in the person of the Messiah, the crown and glory of the prophetic order." "Isolated prophecies, evidently fulfilled, are a proof of superhuman knowledge. A scheme of prophecy, gradually unfolding and reaching its fulfilment in one grand result, furnishes evidence of a directing Spirit and of an almighty Hand. It is difficult to apprehend how any one who traces the stream of prophecy in the Old Testament can deny its divine origin; and that being admitted, the sacred record must be received as a revelation from God." This great conception, which is certainly that which our Lord presents to us in His references to Old Testament prophecy, is the guiding principle of the present work. The book is divided into four parts, of which the first is preliminary, treating of such points as the names applied to the prophet; the meaning of the term "prophecy"; the institution and function of the Prophetical Order; the schools of the prophets, a very tempting subject of which the writer treats almost too briefly. Inspiration, style, perspective, contents, and sphere, relation to history, and other such subjects, are presented in this division which is not the least useful portion of the book. The second part treats of the connection of the prophecy and the history of the Old Testament. The third and fourth, however, contain the cream of the whole, the one upon the subject of "Messianic Prophecy," the other, "New Testament fulfilment of Old Testament prophecy concerning the Messiah and the Kingdom of God." On the whole we know of no work upon the subject of prophecy, at once so complete, so clear, and so satisfactory from a doctrinal point of view. That in so large a work there should be nothing open to criticism, it would, of course, be too much to say. It may, however, be confidently recommended to the student in divinity as probably the best accessible treatise with which to commence the study of this most important subject. Our conviction is that however far a student expects to extend his studies into the field of higher criticism, he ought to begin with the traditional view. We say this the more confidently, because we believe that when, from the long battle of scholars in this field, something like settled conclusions begin to emerge, when the period of destruction is followed by the slow process of reconstruction, it will be found that the general teaching of the Christian Church on the subject of Old Testament prophecy has not been appreciably affected.

We have received from Messrs MacMillan & Co. an attractive and lengthy list of new books which they expect to issue within the next two or three months. Among the many—nearly a hundred—named, we notice especially Bishop Alexander's "The Leading Ideas of the Gospels," a new edition, enlarged; Village Sermons, by the late Dean Church of St. Paul's; 'The Present State of the Fine Arts in France,' by P. S. Hamerton; "The Makers of Florence," by Mrs. Oliphant, *edition de luxe*; Dr. Schliemann's "Excavations at Troy, Tiryns, Mycenæ, etc."; two new editions of Shakespeare; a new story by J. H. Shorthouse, author of "John Inglesant," entitled "Blanche, Lady Falaise," and one by Miss Yonge, "That Stick"; also a text book on comparative anatomy by Dr. Arnold Lang, and several other scientific works; The Golden Treasury Series of German Ballads and Romances; The Antiquarian and Dilettante Libraries, and five volumes of Schopenhauer's Minor Writings.

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PAMPHLETS RECEIVED.

THE PROFIT OF GODLINESS. A Sermon by the Rev. Marcus A. Tolman, St. Mark's church, Mauch Chunk, Pa.

ANNUAL REPORT of Warden of St. Stephen's College, Annandale, N. Y.

A CHARGE. By the Lord Bishop of Argyll and the Isles.

THE BEGINNINGS OF THE HISTORIC EPISCOPATE. By the Rev. J. H. Barbour, Berkeley Divinity School. New York: E. and J. B. Young & Co.

THE CHARGE of the Bishop of Tennessee. 1891.

THE CHURCH AND POVERTY, By John B. Walker.

UNCONSCIOUS MEMBERSHIP IN THE CHURCH.

A CHARGE. By the Bishop of Delaware.

MEMORIAL OF DR. CHAS. E. BUCK, Wilmington, Del.

JUST FOR TO-DAY, and other Verses. Gathered from various sources. Jas. Pott & Co., N. Y.

"FIRST:" A TALK WITH BOYS. By Henry Drummond, F. G. S. New York: Jas. Pott & Co.

BLESSED BE DRUDGERY. (Loving Service Series). Jas. Pott & Co.

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THE HISTORIC EPISCOPATE. By the Rt. Rev. Hugh M. Thompson, D. D. Jas. Pott & Co.

WHAT IS CHRISTIANITY? or, The Nature and Attributes of the Church of Christ. By the Rev. Wm. H. Moreland. Milwaukee: Young Churchman Company.

TEMPLAR ANNIVERSARY SERVICES. The Cathedral, Chicago, May 7th, 1891. The Sermon by the Rev. Henry G. Perry, Prelate Chicago Commandery.

THE RIGHTS OF LAYMEN in the Methodist Episcopal Church. By the Rev. T. A. Goodwin, D. D.

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CHILDLESS HOMES.

God pity the homes where no children's feet
Run in on the carpet with mud from the street;
For their merry laugh and their love intense,
For faults like this more than recompense.

God pity the homes, the whole world round,
In which no children bless'd are found:
For be it the home of the poor or great,
A home without children is desolate.

God pity the man, who with all life's care,
Has no roguish baby to pull his hair,
As home he returns, at eventide,
And sits him down by his own fireside.

God pity the woman whose snowy neck
No children's encircling arms bedeck;
For no jewels of gold, or rubies rare,
In beauty and richness with these compare.

God pity the woman upon whose breast
No child was e'er sung to its evening's rest;
For no song e'er tossed on the peaceful air
With a mother's lullaby can compare.

God pity the homes, the whole world round,
Wherein no children sweet are found;
For be it the home of the poor or great,
A home without children is desolate.

—*Lynn Item.*

THE EARLY BRITISH CHURCH.

III.—ST. COLUMBA.

BY K. F. J.

(*All rights reserved.*)

The hearts of all Catholic Churchmen turn with love and reverence to the little wave-beaten, storm-swept island of Iona off the western coast of Scotland, the home of Celtic Christianity. Here was the source from which went forth the light of the Gospel to Scotland and the far northern islands, which kindled again in Northumbria the fast-dying torch of truth, and whose rays penetrated to East Anglia, Mercia, Sussex, and Wessex. As the centre and inspirer of these grand missionary enterprises stands the figure of St. Columba. He was born of noble parents in the north of Ireland, about the year 521, thirty years after the death of St. Patrick. The wild scenery of his native Donegal mountains, the hardy life of exposure and adventure which was the birthright of the Celtic youth, the stirring songs in which, through the long winter evenings, the bards told the history of his race, developed in the boy the pride, daring, and courage which we see in his later history. Together with this, the religious influences which were then in their first strength in the "island of the saint," the tales of the devotion of the Apostle of the Irish, and of his many followers, the gentle teachings of his mother Eithne, nurtured in his pure and noble soul the Christian graces which were to guide and rule the bolder traits inherited from his heathen ancestors. We can fancy him listening to his mother as she told of the vision which was sent her before his birth; how an angel placed in her hands a robe so fair and so marvelously embroidered with flowers of every color, too beautiful to blossom out of paradise, and how he took it from her again, and she watched it floating in the air and increasing till all the rough Donegal mountains, and all the green hillsides, and the whole country, was covered with it, and how she then heard a voice saying: "Be not sorrowful, O woman, for thou shalt have a son who shall be as one of the prophets of God, and is foreordained of God to be the guide of innumerable souls to their heavenly home." It is not strange that to his baptismal name of Colum was added "cille" or "of the Church," from his seeking the church so often for prayer. The priest who baptized him instructed him in his early childhood and then he was placed under the care of the holy St. Finian, who had a school where many boys were educated. Afterward a Christian bard taught him until he was placed at a seminary connected with a monastery at Clonard. He was ordained deacon and priest, but was never consecrated bishop, although it was the custom to have bishops as abbots of the Irish monasteries.

St. Columba is described to us as most attractive in his appearance, tall, vigorous, and ruddy, with a bright and winning face, and a power of drawing all hearts to him, a joyousness which must have been a continual refreshment to his fellow laborers in their difficult work, a thorough knowledge of all practical work, and added to this, an artistic soul and skillful hand, which found delight in the beautiful illuminations for which the Irish convents are so famous. Indeed it was through his passion for translating manuscripts that the whole course of his life seems to have been altered. After his ordination he founded several monasteries; one which became very famous was on the "Field of Oaks." He borrowed and copied all the manuscripts that he could find. Now St. Finian, his old teacher, had a beautiful copy of the Psalter, and Columba greatly desired it. He was afraid that it would be refused him if he asked for it; so every day he went to the church where it was kept, and stayed after the people had left and copied a part of it. St. Finian knew of this, but said nothing until Columba had finished his work. Then he sent to him and said that he knew of the copy Columba had made, and that as the book belonged to him, so did the copy. This made Columba very angry and the two quarrelled. At last they agreed to make the king, Diarmid, decide the dispute, and at the palace at Tara he gave the famous judgment which is still a proverb in Ireland: "To every cow belongeth her little cow or calf, and so to every book belongeth its copy, therefore the book you wrote, O Colum, belongs by right to Finian."

The fiery Celtic spirit was roused, and Colum made answer: "That is an unjust decision, O, Diarmid, and I will avenge it on you."

Soon after this a dispute arose between the Prince of Connaught, who was a hostage at the court and the son of Diarmid's steward. The Prince struck his playfellow with the "hurly" with which he was playing, and killed him. The boy fled to Colum for sanctuary, but the king tore him away and had him put to death, on the plea that murder within the precints of the palace took from the murderer the right of sanctuary. Colum was still more angry at this, and hurrying from the court to his native mountains of Donegal he inflamed his kindred so that they joined with the King of Connaught and marched against, and defeated Diarmid. A strange glimpse this gives us of the almost untameable passion of the wild Celts, but we shall see how the saint's years of penance and devotion showed true repentance for his sin.

Columba felt the deepest sorrow for the misery he had caused, and the scandal arising to the Church, and in all humility he accepted the penance laid on him by the synod convened for the purpose of considering the case. The sentence of this ecclesiastical court was that he should leave his country, and win as many men to Christ from the heathen as he had caused to perish on the field of battle. Two abbots protested against this through admiration of Columba, and one, we are glad to say, was St. Finian, his old master and late opponent.

But Columba was only too glad to show his grief for his sin, and choosing twelve companions, he embarked in the year 563, in a frail boat made of osiers covered with skins, and on the eve of Pentecost, they reached the small island of Hy or Iona. It is only about three miles long and one and a half wide, and separated from Mull by a narrow strait. The bay on whose shores he landed is still called "The Bay of the Osier Bark." They were not the first Irish Christians to land in this part of Scotland, for a colony had been formed on the mainland and some of the neighboring islands, more than fifty years before, but the little tribe had only held its own, and no missionary work had been done among the wild Picts, unconquered even by the Roman arms.

Columba and his brethren at once set to work, and built little huts which were to serve as cells, refectory, kitchen, sleeping-rooms for guests, and chapel. Here was repeated the quiet life which they had known in their Irish convents, and often the hearts of the exiles turned with longing to the green island they had left; but the Church was their true home both here and there. Columba, morning by morning, offered the Blessed Sacrifice on the little altar of their rude chapel, and broke the Bread of Life as he had been wont to do at home for his children as he called his monks. Together they kept the hours and the long fasts which their rule demanded on Wednesdays and Fridays. The rest of their day was divided between the work in garden and field, and reading and writing, and no idleness was allowed in this community.

We have already seen Columba's devotion to copying the sacred writings. The ideal of monastic life seems to have been carried out at Iona, for soul, mind, and body were all developed under its wise rule, and the true rest which a change of labor gives prevented the weariness which one set of ideas and narrow range of duties bring. It was no easy matter to struggle with that rough northern sea in the frail boats, which, however, the brethren gradually improved upon, to win from the ungrateful soil the fields of waving grain and fair garden fruits and flowers which should yield them support and pleasure. For those who loved beauty, it must have been a true delight to work at the wonderfully beautiful illuminations for which the Irish Church was famous, and for the thoughtful minds among them the usual MS books which formed the library of an Irish convent were theirs. The influence which Columba gained over the colony of Dalriadia or British Scotia, and later even over the Pictish Chief Bruida was very great. The monastery was besieged by applicants for admission until other monasteries had to be founded on the mainland and neighboring islands. When loud cries were heard from the shores of Mull, the monks would send out the monastery boat to ferry over the people who flocked to them for practical help or spiritual counsel.

The first missionary journey to the Pictish King Bruida is full of interest. St. Columba crossed miles of country, part of it thick forests, the haunts of wolves and wild boars, part of it forbidding mountains; carrying his little osier bark with him, so that he could cross the mountain lakes, he demanded an entrance to the Pictish strongholds.

In spite of the steady resistance of the Druid priests about the king, the Word of God was more powerful than the arts of the devil, and the king listened to, and protected the brave unarmed monk who spoke to him of this new religion. Other missionary journeys followed this one. St. Columba and his brethren spread the knowledge of God to the distant Orkneys and Shetland islands, and even to Iceland. Still, in his exile, he tells us he could hear the wind sighing among the oak trees of Darrow, and the song of the blackbirds in his far-away home. He returned to Ireland in 574 with the new King Aidan, whom he had crowned at Iona. The little colony had grown to such importance now, that it was necessary to settle certain matters between it and the mother country of Ireland, and through Columba's intervention, the rivalries and disputes between the order of Bards (always so influential among the Celts) and the nobles, were quieted.

After visiting the monasteries he had founded, and never ceased to love, Columba returned to Iona. So passed the years: light gaining on darkness, truth conquering error, and the homes of the Church springing up in every green dale, and on every fair hillside, until the end of earthly struggle came to Columba in May of the year 597. He had known for a long time that the end was near, and he tried to prepare the minds of his children for the separation that was coming. He wished to say farewell to the monks who were working at a distant part of the island, but he was too weak to walk, so had himself put into a car drawn by oxen. The brethren gathered about him, and he then told them that he had hoped to die at Easter, but that God was not ready for him then, and now the time was drawing near. They wept, but he told them to be of good cheer, and gave them his blessing. A few days later he went to the granary of the monastery, supporting himself upon one of the brethren, There, looking on the golden harvest stored away, he "thanked God that He had provided for the needs of the brotherhood, and for that year there would be no lack of food, though he himself would not share it with them." Then, perceiving the sorrow of his companion, he continued: "This day in the Holy Scriptures is called *Sabbatum* or rest, and truly will it be a day of rest for me, for this day shall I bid farewell to the toils of my life, and enter into the rest of heaven. For now my Lord Jesus Christ deigns to invite me, and to Him shall I at midnight depart."*

Not only "his children" loved the old saint, for the chronicle gives the touching story of the old white horse who had worked for the monastery

*Apostles of Mediæval Europe. Maclear. P. 545.

many years, and now came and laid his head lovingly on his master's shoulder. Columba would not have him repelled, but gently caressed him as farewell. For the last time he slowly mounted the little hillock near the convent, and looking about on all things, solemnly lifted his hands in blessing, upon the holy house and Iona. When they entered his lonely hut, he sat down to his dearly loved work of copying Holy Writ. It was the 34th Psalm, and when he came to the words: "They who seek the Lord shall want no manner of thing that is good," he stopped, saying that he had come to the end of a page, and "the next words, 'Come, ye children, hearken unto me,' belong rather to my successor than to myself." He went to Vespers in the chapel, and then from his cell sent messages of love and farewell to the brethren, telling them to love each other, and that he hoped to meet them hereafter. As the midnight bell rang he went into the chapel and knelt before the altar. His loving attendant, Diarmid, followed and felt for him in the darkness, drawing him to rest upon his knee. As the brethren entered with lights, and saw with grief their dying father, they cried out in sorrow, but St. Columba smiled upon them, and raising his right hand to bless them, made the sign of the cross over them, and departed.

This was the Sunday after Pentecost, of 597.

Far away in Southern England, on the eve of that Whitsun Day, Ethelbert, King of Kent, was washed in the waters of Baptism, and signed with the Cross of Christ by Augustine. In the striking words of Canon Bright, "The noblest missionary career ever accomplished in Britain came to its end in the distant monastery of Icolinkill. While Augustine was building up the first Church of Englishmen, Columba was, in his own words, 'entering on the way of his fathers,' and leaving to his disciples the glory of an apostolic example, and the impulse which was destined to take up the work of the Augustinian Mission itself in the Northern English realms, and to succeed where that mission had seemed to fail, or at any rate, where its energy had been arrested."

The greatest colony from Iona was Lindisfarne, and the influence of Lindisfarne on the Church of England was immeasurably great. Much as we revere the memory of the noble work St. Augustine did for England, and through him the holy Gregory, we can never forget that not from Rome, but from the North, from Ireland, and thence from Iona, came the saints who spread over Scotland and England, and built up the waste places, and raised again the standard of the Cross, when after the death of Edwin, and the flight of Paulinus, Justus, and Mellitus, rude Saxon hands had cast it down.

THE blue book just published on the monuments in Westminster Abbey, shows that within the walls of that building 1,039 bodies have been interred before the commencement of the present century, and that 134 have been since laid there. It is believed that there is only room for 70 more, but it is estimated that, at the rate of interment since 1816, it will be about the middle of the next century before the building is actualy full.

A NOBLE RUSSIAN'S PERIL, OR THE POWER OF PRAYER.

TRANSLATED FROM THE GERMAN BY F. M.

CHAPTER I.

In the fair old city of Moscow, there stood for long years, the house of the merchant Volskoi; he dealt in pearls and precious stones, and was a just and noble man. He had a beautiful, comfortable home; his friends were always welcome, and the poor were never forgotten.

Mdme. Volskoi, his wife, was a gentle, lovely woman; their three children grew up happily around them; Ivan, the eldest, ambitious and earnest in his nature, was only criticised by his tutor, when he showed evidences of an intensely sceptical nature; Maschinka, almost eight years old, was a dear, religious child, her gentle mother's image, and the darling of her father; but little Fedor, the youngest child, seemed nearest to his mother's heart, and was the pet and darling of every one.

The house of Volskoi seemed a happy and blessed home; Marie Maritskof, or now, Mdme. Volskoi, often said that such untroubled happiness made her timid, when she thought of the future. The only shadow which dimmed the perfect sunshine, was the yearly journey which her husband felt obliged to make.

Every spring it was necessary for Volskoi to purchase his jewels in a distant region. Travelling, at that time in Russia, was not so easy and pleasant a thing as it is now, when we can seat ourselves in a comfortable car, or embark on a swift ocean steamer, and be carried without care or danger half over the world. Now, there stretches from Moscow a beautifully built road, with a fair open view of the surrounding country, but at that time there were only dense woods, and the paths which led through them were often so stony, narrow, and precipitous, that only by trusting to a faithful steed, could one avoid their deadly perils. In winter, the howling of the wolves made the forest echo with their deep tones, but at all seasons of the year, every pathway and opening of the forest was infested with an even more dangerous enemy; fierce robbers prowled there, making the whole country insecure; but it was especially so to the merchants, for they were the richest and most attractive prey to the robbers.

Only strong, brave people ventured to undertake this journey, and they were armed to the teeth with dagger and pistol, as if going into battle. Volskoi, himself, was a tall, powerful man, of undaunted courage; he would perhaps, have been more suited for the life of a soldier, than that of a merchant. To soothe his anxious wife, he had made his earlier journeys in a train of merchants, guarded by an escort of soldiers. Such a large number of merchants attracted even more attention from the robbers; a bloody battle was fought, from which Volskoi escaped terribly wounded. Since then he had travelled alone, and as quietly as possible.

The season for another journey was rapidly approaching. Mdme. Volskoi sewed diligently, and lovingly prepared all things necessary for her husband's travels. She never spoke to her children of the cares which pressed upon her heart, and begged that the word robber should never be mentioned before her. This silence made the dangers through which the father must pass so much the more mysterious to the children. Ivan, who had read many adventures, told the little ones wild tales of conflicts with robbers and wolves, and then would cry: "Oh! if a robber should seize my father, I would quickly fire upon him, and then, if he came to me, I would shake my sand-box in his eyes, and while he was looking around, I would ride off and away."

"But what would you do if a robber would shoot from behind," asked Maschinka. For this the wise Ivan had no answer.

"Do the bad robbers grow in the forest like the wolves and the bears?" asked little Fedor.

"Ah, no!" said Ivan, "there are often men among them who have once been good and true; then there are bold, reckless people, who will obey no laws, and poor, desolate people, who have no bread to eat; at first, they have perhaps only begged, then they became bolder and more reckless, and took what they wanted by force."

Fedor's little head seemed sometimes to whirl with these agitating thoughts.

In the early morning of the day on which Volskoi was to leave his home, a little train might have been seen, winding up the hill-side leading into the forest. Peter, a faithful old servant of the house, led by the bridle the stately, beautifully caparisoned horse of his master; Nicholas, a younger and more rustic servant, who was to accompany Volskoi, rode slowly behind; the merchant wished to see his family for the last time on a lovely spot in the neighborhood, where the land rose in a gentle elevation, and where the fair city lay spread out at their feet. On the side of the hillock nearest the wood, the undergrowth was dense, and the trees arched darkly; just at the entrance of the forest, stood a tall stone crucifix, it gleamed pure and white in the distance; the stones at its foot were worn away by the pious pilgrims who knelt before it to offer their devotions. Slowly the merchant ascended the hill, supporting his faithful wife. Fedor clung to his hand, and Ivan and Maschinka followed. He threw himself upon the ground at the foot of the crucifix, and gazed down upon the wondrously beautiful city, whose spires and towers gleamed in the golden morning light.

"Many times have I stood upon this spot and looked down upon this fair city; our home has always seemed to be outlined clear and distinct against the pure sky, and it was always such great happiness for me to see it again. When two months have rolled away, I will stand here once more, and see again our home, and may God's gracious love guard it until then."

"May He indeed grant your prayer," sighed the mother, who could never quite overcome her anxious fears.

"He will grant it," said the father confidently.

At this moment Peter and Nicholas appeared with the horses, and it was time to separate. Volskoi kissed his wife and children, promised them a beautiful present on his return, and commended them to God's holy keeping, then he rode away with Nicholas into the depths of the forest; the children waved their handkerchiefs as long as they could see him, but the mother hid her weeping eyes in hers.

When the dark forest had completely concealed the two riders, the mother sank upon her knees, with her children around her, and offered an earnest prayer to heaven, that God would restore their father to them; old Peter knelt behind them in a devotional attitude; then they arose and returned slowly and silently homeward.

(To be continued.)

LETTERS TO THE EDITOR.

THE HOLY ORTHODOX EASTERN CHURCH.

To the Editor of The Living Church:

As an English parish priest, I take the liberty of addressing my brethren across the water through the medium of your most valuable paper, which I have subscribed to for some years. All faithful Anglicans whether of the clergy or laity, must be most anxious for friendly relations between ourselves and the Eastern Church, and it is to promote that cause that I write these few lines to THE LIVING CHURCH. In 1887-88 I was sent by the Archbishop of Canterbury and my own Bishop, (Bath and Wells), to study and report on

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That's the natural thing to do when you need help. When your hand is extended toward us, we place in it, *Free*, our 200 page book. Every one is apt to be interested in the description of the means by which a friend has had his health restored. This book is just that—500 times multiplied; all told in the very words of real and reliable folks; people with "a local habitation and a name."

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the condition of the Coptic Church, and also to promote friendly relations between ourselves and other Eastern Churches, but especially the "mother of all Churches," the Holy Orthodox Eastern Church. I was well received by their Holinesses the Patriarchs of Alexandria and Jerusalem, and was granted many privileges by them. They complained of the ignorance of Anglicans concerning their doctrines, etc., and advised me to have two of their well-known catechisms translated into English and printed with an introduction by myself. This I have been able to accomplish, and "The Sacred Catechism, by D. N. Bernardaces, approved and allowed by the Central Ecclesiastical Committee," will soon appear. If this work meets with su port I shall (D. V.) early in the spring, print a translation of the much larger catechism of Nicholas of Boulgaris with an introduction. I shall therefore be glad to hear from any of the American clergy or laity who are interested in helping forward this blessed reunion, as I know several have already taken part in this work. It will help me greatly if I hear of many like experiences with my own—that the Greeks and Russians long for re-union as much as we do.

RICHARD RAIKES BROMAGE.

Keyford Parsonage, Frome, Eng.

CANCELLED STAMPS.

To the Editor of the Living Church:

I think I can give "H. M. C." the information he asks in regard to a legitimate use for cancelled stamps.

There are in the world, millions, and in the United States tens of thousands, of persons called "philatelists"—of whom I am one—who collect the stamps cancelled or otherwise, of all nations, and are willing to pay for specimens of these, prices proportioned to their rarity. There are a number of collections in existence each of which has cost its possessor more than $100,000. There are in every large city stamp dealers—at least a score of them in Chicago—whose sole business is to buy or import stamps and retail them to collectors. Many U. S. stamps, such as old locals, department stamps, adhesives, and envelopes above three cents in face value issued prior to 1870, and many revenues, will bring good prices; all others will bring at least a trifle if gathered in large quantities. For the history and some account of postage stamp collecting, see article "Post Office" in 'Encyclopædia Brittanica." Children who desire to work in aid of objects connected with the Church might well be encouraged to gather stamps to sell. By ransacking old files of letters they might find many that would bring in considerable sums of money.

J. de Q. DONAHOO.

Marion, O.

THAT MAJORITY OF ONE.

To the Editor of The Living Church:

In your issue of the 10th you state that the majority of one of the Bishops' consents to the election of Dr. Brooks was increased to two "by the consent of a foreign missionary bishop."

So far as I can understand the law of the Church it does not contemplate the consent of a foreign bishop to an episcopal election. Title I, Canon 16, Paragraph iii, Section 1, says that the consent of the major number of the Standing Committees, together with other testimonials, are to be sent to the Presiding Bishop, "who shall communicate the same to all the Bishops of this Church in the United States, excepting those whose resignations have been accepted." § vii [1], same Canon states that a foreign bishop is to "exercise episcopal functions . . . out of the territory of the United States." Is it not a "function" to vote for electing a bishop? Sec. [2] says he may have a seat in the House of Bishops, but evidently does not contemplate his voting.

M. M. M.

[Probably the missionary bishop referred to was, at the time of voting, "in the United States."—ED. L. C.]

A WORD OF THANKS.

To the Editor of The Living Church:

Will you kindly allow a line of thanks in THE LIVING CHURCH to one of your readers, who was good enough to compose and send a beautiful tune for the hymn of Sept. 19th, beginning: "On Calvary's awful altar lying," his signature being, "Churchman, Pittsburg, Pa."?

J. ANKETELL.

[MISS MARGARET DORIS of London, Ohio, also returns thanks for MS of music written by Mr. J. F. Fisher-Cramer, organist and choirmaster, to a poem of hers which recently appeared in our columns.—ED L. C.]

A REMINDER

To the Editor of The Living Church:

It is the custom of most Insurance Companies, a short time before a premium is payable, to send what they call a "reminder notice." Perhaps this secular system may be turned to account in Church affairs by a "reminder notice," now, that the Sunday fixed by 75 bishops and by common consent for receiving the regular annual offering for the Church Building Fund, in each church which has not before contributed this year, is near at hand. The day designated is the second Sunday in November, and comes this year on November 8th. A personal notice will be sent to every clergyman in a short time, but in these busy days such formal notifications often fail to have an effect, and so this reminder given long enough in advance to make it easy to prepare for the day, and intended for the vestrymen and laymen as well as the clergy, may be useful. May I not add, especially to the laity, whose practical minds are always interested in this Fund as the most practical of all Church agencies, that a large increase is absolutely essential to meet the present needs of Church extension, and that no more appropriate time for personal offerings could be found than the present? Reports and all information will be cheerfully sent.

L. BRADFORD PRINCE.

Santa Fe, Oct. 8th, 1891.

OPINIONS OF THE PRESS.

The Parish Messenger.

THE CRISIS.—This is the position of affairs in the American Church, and the earnest men ranged on either side know it. The time-serving, the shallow, the worldly, the lovers of their own selves more than lovers of God, pooh-pooh any thought of real conflict or danger. They first get on the fence to see which side is going to have attached to it the greatest apparent popularity or force of authority, and then they get down and cry gleefully, "Ha, ha, so would we have it." And then they give traitorous admonition to peace, when there is no peace. But they must take their side and the men of faith will take their's. Unless we are utterly mistaken in the character and fidelity of a large portion of the American clergy—how large a portion the near future will reveal—they are not going to sit down now, to wait until the next treason to faith is compassed, until the younger school of clergy become largely debauched in the seminaries that are passing, or have already passed fully under control of the professors of rationalistic unbelief, until the faithful witness of this Church be destroyed.

The Church Times.

WELSH DISENDOWMENT.—Once more the interests of the Church are to be imperilled for political party purposes. Once more the spoliation of the treasury of God is the war cry of a great host of Atheists and Dissenters. It is foolish to conceal the fact that we are on the eve of a great battle, in which the avowed enemies of religion will be allied with its professed defenders in assailing the outworks of the great stronghold of English Christianity. Of the Atheist opponents of the Church it is not necessary to speak. From them we could not expect anything but hostility. With their political allies the case is different. For the sake of an imaginary advantage—equality, which they will never share with the Church, whose prestige comes from her antiquity, her Catholicity, her inseparable association with our national history—they are ready to rob and cripple that august society, and to lay her at the mercy of a heathen mob.

The London News.

BOULANGER.—Boulanger seems to die like Romeo, but he really dies like Balmaceda, a discredited adventurer. With his end surely there will be an end to the republic's worst trials. The older republics are at least as stable as the older monarchies, and much more stable than most of them. A pretender in the United States would be unthinkable, and after the Brussels event there is no reason why one should ever again become a serious conception in France.

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SUGGESTIONS FOR THE SEASON.

BY MARIA PARLOA, IN *Ladies' Home Journal*

These bright fall days are busy ones. Fall cleaning and sewing, preserving and canning, claim the housekeeper's attention Even if the house had a thorough cleaning in the spring, there will still be a certain amount of cleaning required in the fall. It is assumed that in the spring the furnace was cleaned out, to be ready in case a fire should unexpectedly be needed in summer; and that the cellar was thoroughly cleaned and whitewashed. But in no part of the house is it more important that every nook and corner should be explored and be made sweet and clean; therefore, when the fall comes, be sure that all the ashes and dust are removed from the furnace. First, however, cover each register with a newspaper to prevent the dust from getting into the rooms. There are long-handle brushes that come for sweeping out the furnace pipes. Have the flues and smoke-pipes thoroughly examined. The smoke-pipe requires strict attention, particularly if it has remained in the cellar all summer. In the spring some housekeepers have the pipe taken down, cleaned, and stored in the attic until fall. If a little soot be left in it, and the pipe be connected with the chimney all summer, the soot will be apt to gather moisture, and the rusting of the pipe will be the result. Still, if one have no other conveniences for heating the house in cold and damp weather, the furnace should be left in condition to have a fire made in it at such times; for it is much cheaper and far more comfortable to pay for new smoke-pipes than to suffer from illness brought on by chill and dampness. If the winter's coal was not stored in the summer, have it put in before the cellar is cleaned. See, first, that the bins are free from fine dust. Have the coal wet before it is put in, as that will prevent the dust from rising and filling your cellar and house. If you have cold or store closets in the cellar, have them thoroughly brushed out and then have the shelves washed and wiped dry. Be particular to see that the drains are in good condition. Have the cellar windows thoroughly brushed and washed; remembering that it will be many months before this can be done again. When it is possible, keep one or two barrels of charcoal in the cellar. It helps to make the air pure, and is the greatest comfort imaginable when one's fire gets low and there is need to revive it in a hurry.

About the last of October, in our Northern and Western climate, the screens can be taken from the windows and doors. Have a little book in which they can be catalogued, each window being given a number, beginning at one point on the next floor, and so on. Have white labels numbered in ink, and paste on each screen its own number as it is taken from the window. This will save a great deal of trouble when you come to put the screens back in the spring. This has to be done each fall, as the labels are usually washed off by summer showers. Dust the screens and put them in a dry place for winter. Two or three weeks before it is time to have them put in the windows, examine them to see if any of them need new wire, and if the wire requires painting, and the frames oiling. It is a matter of economy to have them painted and oiled frequently,

Have the blinds brushed and the windows washed. Where double windows are used, it is important that the outside of the permanent windows shall be washed carefully, and that the windows shall be very clear. If any part of the glass that cannot be reached after the windows are put up be left cloudy, it will be a source of annoyance for months. See that the blinds are in good condition; if any slats are loose, have them fastened. Examine the hinges and catches, and make them secure for the winter, unless you prefer to store the blinds until spring. If the weather strips have become loose or worn, have them tightened or renewed.

Where there is a piazza, the doors, sides of the house, and the ceiling of the piazza seem to get twice as much soiled as any other part of the exterior. The shelter and the warmth of the sun when it lies there, both invite the flies, so that by fall the housekeeper begins to question as to what can be done. Nothing is simpler than to wash the paint. It is best to have a man do it. Have him take a pail of hot soapsuds, a scrubbing brush, and two large woolien or cotton flannel cloths. High steps also will be required. Have the ceiling of the piazza washed first; then the walls, beginning at the top and washing a narrow strip down to the floor of the piazza, wiping dry as he goes along. Too much water must not be used, because when the suds are allowed to run down in tiny streams, the walls are apt to become streaked. The doors and windows should be carefully washed. Change the water frequently. A few hours of this kind of work will make a marvellous improvement.

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